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Rogers

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**A MANUAL**  
**OF**  
**USEFUL KNOWLEDGE:**

CONTAINING,

**A CATECHETICAL TREATISE**

ON THE

**LAW OF NATURE, NATIONAL LAW, MUNICIPAL LAW, CRIMINAL  
LAW, MORAL LAW, GOVERNMENT, THE MAKING OF LAWS,  
THE TEN COMMANDMENTS, RELIGION, MANNERS, NO-  
TIONS, FACTS AND OPINIONS CONNECTED WITH  
THE ACQUISITION OF KNOWLEDGE,**

ALSO,

**ESSAYS ON READING, AND MAXIMS TO BE OBSERVED  
IN LIFE.**

~~~~~  
*Διδασκαλον τουτο εστι μη α βουλεται ο μαθητης αλλ' α  
συμφορα μαθειν διδασκειν.*

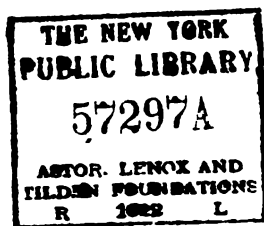
"It is the prerogative of an instructor, to teach his disciple not what he wishes to learn, but what he, the instructor, sees fit to teach him."—*St. Chrysostom.*

"Nemo vir magnus sine aliquo afflatu divino unquam fuit."

"No man was ever great who had not been made so by the breath of God."—*Cicero de Natura Deorum.*

~~~~~  
**BY EDWARD ROGERS,**  
AUTHOR OF "THE GUIDE-BOOK," &C.

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ern District of New York.

## INTRODUCTION.

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The Author presents the **MANUAL OF USEFUL KNOWLEDGE**, in a catechetical form, for the instruction of the learner in those things which pertain to his conduct in every day life. It was originally designed as an adjunct in moral instruction to "The Guide Book," which was published and the first edition has been sold.

It is presented in the form of questions and answers, that it may be used as a text book in our schools. It comprises, what is seldom found in or out of our schools, a book of general information on the law of nature, national law, municipal law, criminal law, moral law, government, the making of laws, the ten commandments, religion, manners, notices, facts and opinions connected with the acquisition of knowledge; reading, its object, direction, and end; together with certain maxims for observance in life, explained and commented on. The author believes that in this book is contained all the information that is necessary for every day use. It contains the elements of those principles that form the citizen and statesman.

A daily examination will furnish information that years of study only will enable him to obtain elsewhere. The questions and answers are adapted to the capacity of the learners of every age. The precepts are practical, and calculated to give information on subjects of every day reading. The work is made as simple as it can be,

#### IV

in language that every age may receive instruction from it.

The author solicits for it a careful perusal. A former work, he believes, has amused and instructed those who have read it. To the public, generally, he presents it, not as containing the marvels of the age, or the wonders of creation, but as a work designed to enlighten the understanding, mend the manners, and increase the knowledge of all who peruse it. And he hopes farther, that it may be instrumental in softening the heart and improving the good feeling which gives so much pleasure in the intercourse of man with his fellow-man.

THE AUTHOR.

A CATECHETICAL TREATISE  
OF  
LAW, MORALS, AND RELIGION.

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OF LAW IN GENERAL.

WHAT is law, in its general and most extensive signification ?

It is a rule of action : as such it is applicable to matter and motion in all its forms and relations : to the planets in their spheres ; to plants in their growth, maturity, and decay ; to animals, rational beings, and spirits : of the last class our knowledge is indefinite and imperfect. It is dictated by a superior.

These laws as regards matter and motion are certain fixed appearances from which they do not vary.

It is a law of gravity, that bodies near the earth tend directly to it, unless they are without the power of its attraction.

It is a law of motion, that bodies at rest, when set in motion, move in a direct line.

## OF THE LAW OF NATURE.

What is the law of nature ?

The will of man's Creator. This is immutable and eternal.

What does the law of nature require ?

It requires that man should live honestly, should hurt nobody, and should render to every one his due.

What are the attributes of Deity ?

Infinite goodness, power, and wisdom, which have been exhibited in his acts, in causing the happiness of man to depend on a conformity of life to the principles of eternal justice.

To what short precept may the law of nature be reduced ?

That man should pursue his own true and substantial happiness. Whenever any act is destructive of man's happiness, it is contrary to the law of nature.

When did the law of nature have its origin ?

It is coeval with the creation of man.

By whom was it dictated ?

By God himself.

Who are subject to his law ?

The whole human family : man wherever he may dwell on the face of the earth.

Are human laws binding, if contrary to the law of nature ?

Human laws that contravene the law of nature, have no validity.

To what do all human laws owe their binding force ?

To a conformity to the divine law.

How is man to determine what will be for his substantial happiness ?

It is by reason we discover what is the law of nature, under all circumstances.

When will our reason be a perfect guide ?

When our reason, as in our first ancestor before the fall, is perfect, unruffled by passion, unclouded by prejudice, unimpaired by disease or intemperance. Our reason, on account of ignorance and weakness or corruption, is not now at all times a guide.

In what manner have the defects of reason been aided ?

By the providence of God, who by an immediate revelation has appeared in aid of human reason.

What do we call the revealed will of God ?

The precepts of the Divine law, as they are found only in the Holy Scriptures. These precepts tend to man's felicity, and are found to be a part of the law of nature.

Are these precepts which are revealed of higher validity than the law of nature ?

They are of infinitely more authenticity, for they are revealed by God himself. The other is a deduction of human reason.

Without a revelation, could the truths contained in it ever have been discovered ?

On account of the corruption of human reason, the ignorance and weakness of man, they could not. The wisdom of ages had not been able to find out these truths.

On what two foundations depend all human law ?

On the law of nature and revelation.

When do human laws have their greatest force and validity ?

In those things which are indifferent as regards the divine law or revelation and the law of nature.



Do human laws which add a punishment to the crime of murder, increase the guilt of the offender, or add any fresh obligation to abstain from its perpetration?

They do not, in conscience; and if they enjoined its commission, man would not be bound to obey it.

What laws are required in a state of nature?

None but the law of nature and the law of God.

Could any other law exist?

It could not. Law always implies a law-giver or superior. In a state of nature, all are equal. There is no precedence.

What code of laws, has the separate societies into which the human family are divided, given rise to?

The law of nations.

## OF THE LAW OF NATIONS.

States are independent of each other, and are to each other as individuals.

The civil law applies to them the law of nature, and says: What natural reason between all men has constituted as law, is the law of nations.

What are the foundation of national law?

The rules of natural law, compacts, treaties, leagues and agreements between different societies or governments.

What are we to understand by the law of nations?

That code of instruction, which defines the rights, principles and duties of nations in their intercourse with each other.

What is required by the law of nations?

By it nations are to do to each other as much good in

peace, and as little harm in war, as is consistent with their interest, and with the state or condition in which they are placed.

Is the foundation of the law of nations universally admitted?

It has not been. Some consider consent and usage the foundation of it. Others consider the law of nature as applicable to moral persons, susceptible of obligations and laws.

Is the science of public law separated from ethics or moral law?

It is not. Governments are bound by truth, justice and humanity. States and bodies politic are to be regarded as having a public will, and as such, at liberty to do right or wrong.

How do masters in the modern school of public law consider nations?

The same as individuals in a like situation. National and individual morality are placed on the same ground.

Is national law limited in its obligation?

It is not, but is equally binding in every age of the world.

How does the law of nations, at the present day, differ from the ancient law?

Christianity has ameliorated the severity of the ancient law. By it, prisoners of war were slaves to the captors, and one who went from a nation where no friendship or treaty existed, became a slave wherever he was found; nations lived in a state of piracy; predatory warfare existed; the victor had no restraints; he put his captive to death or had a right to sell or enslave him. This privilege existed as late as the 16th century;

and does in Africa at the present time, among the barbarous nations of that continent.

What causes produced an amelioration of the law of nations?

Chivalry, christianity, and the study of the civil law. The influence of treaties, conventions, commercial regulations and associations, the law concerning shipwrecks, and the restoration to the true owner of property cast upon the shore when the claim was fully substantiated, the suppression of piracy, the humane treatment of persons cast on shore and of prisoners, and the custom of admitting ambassadors to reside at the court to which they were sent, ameliorated the rigor of the ancient law.

What is the consequence of the amelioration to states?

That each has a right to govern its subjects in its own way, and no other state has a right to interfere.

When is this principle without obligation on the nation?

The right to interfere must be justified by the strongest necessity to provide for its own safety, and take due precaution against the subjects of another.

When has a nation a right to aid another in a state of revolt?

It is only when the principles of the social compact have been violated.

When have the subjects of government in a state of revolt, a claim on other governments as nations, and their acknowledgment as such?

When they have shown their ability to maintain their standing against the parent government.

Does a change of government change the relations with other governments?

It does not: they are liable the same as the parent government for debts. It is also bound by treaty stipulations.

What is a treaty?

It is a league or compact entered into between two nations.

Does a change of rulers affect prior treaties?

It does not.

What jurisdiction has a state over adjoining seas?

The ocean is not a subject of possession. Adjoining seas, as far as convenient, are under the jurisdiction of the nation to whom they are adjacent. So are navigable waters, as far as necessary for convenience and for safety.

To whom do gulfs, estuaries, and arms of the sea, belong?

To the people to whom the adjoining territory belongs.

What are the rights and duties of commerce?

Nations ought to cultivate free intercourse for commercial purposes, in order to supply each other's wants and promote each other's prosperity.

Are treaties of commerce useful in the national code?

They are so; and they are equally binding with other leagues.

In time of peace, can adjoining nations pass the other's territory?

For lawful purposes, they may pass over lands, rivers, and seas. This right is not absolute, but under the direction of the nation contiguous, and may be a subject of compact.

Can a nation possessing the upper part of a navigable river descend to the sea?

This right cannot be withheld without good cause.

How are criminals fleeing from other nations to be disposed of?

After an examination before the proper officer, sufficient to put them on trial, they are to be delivered up to the nation to whom they belong.

Who are ambassadors?

They are agents of a foreign government. They owe no allegiance to the government to which they are sent.

Are they, like other strangers residing within the state, amenable to its laws?

They are not: if guilty of crime, they must be dealt with at home.

How many grades of ministers are there?

Ambassadors are the highest; ministers plenipotentiary and envoys extraordinary are next in grade; resident ministers the third; charge de affaires the fourth. In the United States, the highest grade of ministers sent abroad is a minister plenipotentiary.

What is the salary of a minister plenipotentiary?

It is \$9000 a year, and \$9000 outfit. A resident minister has \$6000, and \$6000 outfit. Charge de affaires has \$4500, and \$4500 outfit.

What are consuls?

They are commercial agents residing in foreign countries: they approximate to diplomatic dignity, and have protection from the law of nations.

What is war?

It is one of the highest trials of right. Nations are to each other as individuals: they have no other mode of settling difficulties.

Is not the matter in difference sometimes referred to a friendly power to arbitrate upon?

It is, but this must be by mutual consent : there is no mode of compelling a settlement.

What is the duty on which our social compact is founded ?

It is self defence. Protection by the government is an implied obligation to all its members : this extends to persons and property : for this the members contribute to its support, and are bound to aid in time of war.

When should war be resorted to ?

Only in cases of absolute necessity : if bound by treaty, only when required by the league as ally.

Where does the right of making war reside ?

Among the republics of Italy and Greece, the right was with the people collectively. Among the Germans, in their popular assemblies. Among absolute sovereigns, the right belongs to the king. In England, France, and Holland, though the Kings declare war, they rely on their legislative assemblies for the means of carrying it on.

In what manner was war in past ages declared ?

By sending a herald at arms, stating grievances and demanding redress.

Is this formality now required ?

It is not. The withdrawal of a minister is sometimes considered a declaration of war. The Congress of the United States pass an act declaring war, which is a declaration to the world of war.

Are subjects parties to the war ?

They are ; unless by stipulation, treaty, or statute, not to be dealt with as enemies. Property is confiscated, and the person is imprisoned. This, in the United States, must be done by special law ; otherwise the property may be reclaimed by the owner after the peace.

What effect do embargoes have upon the modern rule of reclamation ?

They destroy it.

Are debts due to an enemy confiscated by the war ?

Until the 18th century, they were held to be confiscable; and in strict right are so held now in the United States; but it rests with the national legislature to sanction it or not. The right is contrary to practice, and condemned by conscience. The right does not apply to property wrongfully taken before the war.

Can the subjects of nations at war carry on trade ?

They cannot: the contracts are void. This may by special permission in some cases be done.

How far does the soil give character to the owners and the products ?

If the country is that of an enemy, the soil is held to be so, and the owner an enemy and the products also.

What is a domicile ?

It is a place of permanent residence of an individual and family. The domicile gives character to those in an enemy's country. The residence in an enemy's country must be with intention to remain in order to change the character.

## OF THE MUNICIPAL LAW,

SOMETIMES DENOMINATED THE CIVIL LAW.

What is the municipal law ?

It is the law that every state prescribes for itself. Thus understood, it is a rule of civil conduct, prescribed by the supreme power in the state, commanding what is right and forbidding what is wrong.

It is a rule. Why ? Because it is applicable to all.

and at all times, and not an order applicable to one, suited to one time, from a superior.

Why is it called a rule ?

To distinguish it from a compact or agreement ; one is a promise, the other a command. It is also a rule of civil conduct. Why ? To distinguish it from moral conduct and from faith. It is prescribed : or, no rule which is not promulgated can be a law. It is prescribed by a superior, and therefore applicable to every individual. The promulgation may be *viva voce* or by writing or printing.

How many parts may laws be said to have ?

Three.

What are they denominated ?

First, a declaratory part, which shows a right to be maintained and a wrong to be eschewed ; second, the directory, whereby the subject is enjoined to observe the right and abstain from the wrong ; third, the remedial, where a method is given to redress the private wrongs and enforce the private rights of individuals ; fourth, the sanction or penalty : this is the vindicatory part of the law : by it is signified what evil or penalty is incurred.

When are crimes denominated *mala in se* ?

When the offence is a violation of the law of nature and of God. Natural rights established by God and nature, such as life and liberty, need not the aid of human laws when violated.

What laws derive all their power from the law makers ?

Those enacted concerning things before indifferent : the inspection of leather, the stamping of paper. The violations of these laws are deemed positive offences.

Is it the duty of every citizen to obey the law ?



It is the duty of all men to honor and obey the law. The violation of the law is a moral offence.

Is suffering the penalty a satisfaction of the offence ?

It is not a moral satisfaction of the law in the court of conscience. Obedience to the law is a Christian duty under every law-giver. That it is the law is the end of the enquiry.

Does it make any difference whether it is a divine law or human ?

It does not : obedience is required to all laws.

How are laws interpreted ?

To ascertain the will of the law-maker. The most natural and probable signs are made use of.

What are these signs ?

They are, the words, the context, the subject matter, the effects or consequences, or the spirit and reason of the law : First, the meaning of the words in the popular use, with or without regard to grammar. Where terms of art are used, they are to be taken as they are understood in it ; second, if the words are doubtful, the context is to be resorted to ; third, words are to be regarded as having reference to the subject matter ; fourth, by effects and consequences ; fifth, and lastly, by the reason and spirit of the law.

How are laws divided ?

Into *lex scripta*, and *lex non scripta* : written and unwritten.

What are the written laws ?

They are the statute laws passed by the legislature.

What is the common or unwritten law ?

General customs, or a rule binding over a whole state or kingdom ; second, particular customs which are obser-

vable in particular places ; third, particular laws adopted by custom. In the United States, the decisions of our courts are the highest evidence of general customs, and form the common law of the country. The principles of the civil or Roman law, are introduced to some extent into our common law. Until the revolution, the English reports or decisions of cases are binding upon our courts.

How long must a custom be continued to be good ?

It must be used so long that the memory of man runneth not to the contrary. It must be without interruption. It must have been peaceable, acquiesced in without dispute : it must be reasonable : it must be certain. Customs established by consent must be compulsory. Customs must be consistent. The third branch of customary law, are regal constitutions of ancient kings ; next, the twelve tables of the decemviri ; statutes of the Roman senate or people ; the edicts of the Prætor and the *responsæ prudentum* ; the Institutes of Justinian ; digests or pandects ; new code ; novels. The canon or ecclesiastical law is admissible where it introduces no new rule ; when it does, it does not bind the laity.

How many kinds of statutes are there ?

There are two : general and special, public and private. A general or public statute extends throughout the state, and is a rule that regards the whole community. Of this the courts of law are bound to take notice judicially and *ex officio*. Special statutes operate on particular persons and private concerns.

What are the rules of construction ?

There are three points to be considered in the construction of all remedial statutes : the old law, the mis-

chief and the remedy : how the common law stood at the making the act ; what the mischief was that the common law did not provide for ; and what remedy is provided in the act for the mischief.

What is the business of the Judges ?

It is so to construe the act as to suppress the mischief and enhance the remedy. A statute treating of inferior persons cannot be applied to superiors. Penal statutes must be construed strictly : strictly as to offence ; liberally as to the offender. Statutes against frauds are to be construed liberally. One part of a statute must be construed by another, so that the whole may stand, if it can stand. A saving totally repugnant to the body of the statute, is void. Where the common law and statute differ, the common law gives place to the statute. If a statute that repeals another is itself repealed, it revives the statute repealed.

Are acts derogatory of the power of subsequent legislatures binding ?

They are not. Acts pronounced irrepealable are repealable ; acts that are impossible to be performed, acts contrary to reason, are void.

What is the design of a Court of equity ?

A Court of equity is designed to detect latent frauds, enforce trusts and the execution thereof, to grant more specific relief, to remedy mistakes and aid misfortune, and deliver from dangers, beyond the reach of a Court of common law.

## OF FEDERAL LAW.

What is our federal jurisdiction ?

It is confined to cases which come within the constitutional range.

What suits are within its constitutional jurisdiction ?

All suits in law or equity arising under the constitution, the laws of the United States, and the treaties made or which shall be made under their authority ; to all cases affecting ambassadors, other public ministers and consuls ; to all cases of admiralty, and maritime jurisdiction ; to controversies to which the United States shall be a party ; controversies between two or more states ; between a state and citizens of another state ; between citizens of different states ; between citizens of the same state holding lands under grants of a different state ; and between a state, or the citizens thereof, and foreign states, citizens or subjects. This jurisdiction as to ambassadors and others named, and where a state is a party, is original ; in other cases appellate.

What is the meaning of the word federal ?

It means leagued or united. The Union was formed for specific purposes. These purposes are the encouragement of commerce ; raising revenue ; protecting the weaker members of the confederacy ; encouragement to the useful arts ; organizing and disciplining an army and navy, and creating proper defences for the country ; making war and peace and providing munitions for war. With the domestic affairs of the states, it has no right to interfere ; and can exercise only such powers as are delegated by the people.

## OF CRIMINAL LAW.

What is crime ?

It is a violation of law ; either the commission or omission of some act commanded by law or forbidden by law.

What are public offences ?

They are offences which affect the whole community. Private offences are a violation of private right, but do not always affect the public ; but public wrongs always affect individuals as well as the public. They are a violation of private right also.

What are misdemeanors ?

They are offences not strictly defined.

Does every crime include a private injury ?

It does : every public offence is a private wrong. In private offences, that alone is looked at ; but in public, the private wrong is swallowed up in the public. The individual right is preserved by statute.

How should criminal law be founded ?

It should be founded upon principles that are permanent, uniform and universal ; and always conform to the dictates of truth, justice, humanity and the indelible rights of mankind.

What was the stoical doctrine as to crime and its punishment ?

That all crimes and their punishment were alike.

Was this also the case in England ?

It was except as to the smaller offences, until Doct. Goldsmith first suggested the propriety of apportioning the penalty to the crime committed.

Where is this rule as to punishment adopted ?

In the United States, punishment is apportioned to the crime committed.

What is larceny ?

It is the taking and carrying away any goods, money, or other article, with a felonious intent, or with an intent unlawfully to convert it to the use of the taker against the will of the owner.

How is it divided ?

Into grand and petit.

What is grand larceny in the State of New York ?

It is the taking of any sum of personal property or money over twenty-five dollars.

What is petit larceny ?

The taking any sum under it.

What is the punishment for grand larceny ?

State prison for a term of years. Not over five for a single offence. If in a house it may be increased three years.

What is the punishment of petit larceny ?

It is by fine and imprisonment in the county jail for a limited time. By imprisonment six months, or \$100 fine or other smaller sum.

What is murder ?

It is the killing a human being with malice aforethought. Any thing that shows premeditation, calculation and determination, is evidence of malice. The punishment is death.

What is manslaughter ?

It is the unlawful killing of a human being without malice express or implied. It may be voluntary, or on a sudden quarrel, or involuntary when some unlawful act is being committed.

What is the punishment?

State prison for life or some shorter period.

What is robbing?

It is taking feloniously money or goods from the person, by putting in fear or violence, or with violence and without consent.

What is the punishment?

State prison for life or a shorter period.

What is arson?

Arson is the voluntary and malicious burning of the dwelling house, barn or out building of another. The punishment is death for burning an inhabited house; State prison for life or shorter period for other building. Some part of the building must be consumed to constitute arson in the first degree.

What is burglary?

It is the breaking into a mansion house in the night-time, with a felonious intent, generally to commit a larceny or robbery; it may be any other felony. There must be a breaking and entry in the night into a mansion house with intent to commit a felony. It is not necessary the felony should be committed; the breaking a pane of glass or hoisting the latch of a door is sufficient.

What is the punishment?

For burglary in the first degree, the punishment is confinement not over ten years in the state prison.

What is the obtaining goods by false pretences?

It is the asserting a falsehood in order to obtain a credit: as, asserting a note to be good and collectable, which is known to be of no value. There are different forms of this offence, and different degrees. It may be punished by fine and imprisonment in the county or in

the state prison, according to the discretion of the Court as to the aggravation of the crime.

What is an assault?

It is the setting upon another with a dangerous weapon, or without one in an angry boisterous manner: as the raising the fist to strike, or raising a club or some weapon, but not committing any bodily injury. The punishment is fine, and imprisonment in the county. Unless with a deadly weapon, it amounts to a breach of the peace only.

What is a battery?

The least touching in anger is a battery. An assault with a deadly weapon, and an attempt to kill, is punishable in state prison for a term not over ten years.

What is mayhem?

It is the violently depriving a man of the use of some of his members useful in war: cutting or disabling the tongue; putting out an eye; slitting the lip; or destroying the nose; or if any one shall break off or destroy any other member: is punishable in state prison not less than seven years. Common assault and battery is punished by fine and imprisonment. The cutting off a hand, or breaking a foretooth, are generally punished as a higher grade of assault and battery.

What is an affray?

It is the fighting of two or more persons in a public place. If in a private place it is an assault and battery. The punishment is fine and imprisonment in a county jail.

What is a riot?

It is the unlawful assembling of three or more persons to do, and the actual doing of, an unlawful act. Punishment is by fine and imprisonment in a county jail.



**What is a riot ?**

It is where a sufficient number meet to make a riot, but do not do any violence or attempt it. They generally enter bail to keep the peace, or stand committed until done, or they are discharged.

**What is treason ?**

Treason against the people of this state is levying war against the people of this state, or a combination of two or more persons to usurp the government of this state by force, or overturn the same, evidenced by a forcible attempt made within this state to accomplish such purpose. Adhering to the enemies of this state when separately engaged in war with a foreign enemy, in the cases prescribed in the constitution of the United States, and giving such aid and comfort in this state or elsewhere. Punishment is death.

**What is rape ?**

It is the carnal and unlawful knowledge of any female against her consent, or carnally and unlawfully knowing any female child under the age of ten years, and shall, on conviction, be punished in the State prison not less than ten years. Any one administering any substance, by means of it having carnal knowledge of such person, shall be punished by imprisonment in the State prison not exceeding five years. Any one carrying away any female against her consent and forcibly marrying her, shall be imprisoned not less than ten years. Any one who shall take any woman unlawfully against her will, with intent to compel her by force, menace, or duress, to marry him, or to marry any other person, or to be defiled, on conviction, shall be imprisoned not less than ten years in the State prison. Any one who shall take

away any female under the age of fourteen years from her father, mother, or guardian, or other person, for the purpose of prostitution, marriage, or concubinage, shall be punished in a State prison not exceeding three years, or by fine not exceeding one thousand dollars and imprisonment in the county jail one year.

Every person who, without lawful authority, shall forcibly seize and confine, or shall inveigle, or kidnap, any person in manner following: 1st, to cause such person to be confined in this State; 2d, shall cause such person to be sent out of the State; 3d, sold against his will; shall, on conviction, be confined in the State prison, not exceeding ten years.

Any person fighting a duel, how punished?

Where life is taken, it is murder. Where death does not ensue, shall be imprisoned in a State prison not exceeding ten years.

What is the crime and punishment for sending or receiving a challenge?

If guilty, of a misdemeanor, and punished in the State prison not exceeding seven years; and the second who bears it for the same time. All persons convicted shall be incapable of holding office.

What is embezzlement?

It is the secreting, laying aside, and withholding feloniously, money or goods and chattels committed to his charge or trust, as clerk, agent, or carrier. It is punished as theft.

What is forgery?

It is the alteration or counterfeiting of any bank note, bond, bill, promissory note, or other security for debt to defraud another. The punishment is imprisonment in the State prison for a term of years.

What offence is the engraving of plates with which bank bills are made?

It is forgery, and punishable in the State prison.

What is perjury?

It is the swearing corruptly false, or affirming falsely and corruptly to any material matter on trial; or, it is a false and corrupt oath or affirmation, in any oath legally administered: 1st, in any matter, cause, or proceeding depending in any court of law or equity, or before any officer thereof; 2d, in any case where an oath or affirmation is required by law; 3d, in any matter before any tribunal or officer created by the constitution or by law.

How is it punished?

Persons convicted of perjury, on the trial of an indictment for a capital offence, are sentenced to a State prison not less than ten years; other cases not exceeding ten years.

What is subornation of perjury?

It is procuring another to swear falsely and corruptly. On conviction the punishment is the same as perjury.

Is exhuming the dead a crime?

It is. It is against public decency.

How is it punished?

By fine and imprisonment, or in the State prison not exceeding two years.

What crimes are punishable by imprisonment in a county jail?

Endeavoring to extort money by threats and threatening letters: an insolvent debtor concealing his estate: taking a conveyance of land in suit: buying and selling lands when the grantor is out of possession: conspiracies: officers falsely arresting persons: compounding misdemeanors:

racine horses within one mile of any court: malicious trespass: criminal contempts: attempts improperly to influence jurors and arbitrators: improper conduct in jurors: improper conduct in drawing and certifying jurors: voting more than once at the same election: posting a man: giving medicine to produce an abortion: physicians administering medicine when drunk: selling poison without a label: negligence in loading vessels: creating excess of steam on boats: maiming and cruelty to animals: opening sealed letters, publishing the contents: maliciously destroying bridges: removing and altering monuments and boundaries: destroying and defacing mile-stones, guide-boards: neglect of auctioneers in not making report: wilful neglect of public officers, and doing acts prohibited.

[The punishments given above, or in the foregoing pages, are according to the New York Statutes.]

How are prosecutions for offences made?

By entering a complaint to a grand jury, in the larger and more heinous offences. In the smaller offences, complaint is made to a magistrate, and may be done in the larger as an initiatory step. If done in cases of felony, an examination is had before bail or committal for trial. In the smaller offences, they are bailed or committed or tried; at the election of the accused, before magistrates authorized to try. Most offences are bailable. Murder in the first degree is not often bailed.

Who are grand jurors?

They are persons selected by the boards of supervisors, in New York, and the lists certified to the county clerk.

How are these lists disposed of?

They are copied on separate slips of paper; one name

on a slip ; put in a box. Prior to the court of sessions and the court of oyer and terminer, twenty-four names are drawn by the officers appointed to draw them. This list is given to the sheriff to summon.

How many can sit ?

Twenty-three.

How many must find a bill ?

Twelve.

What directions do they receive from the court ?

They are solemnly charged to inquire concerning all offences committed within the body of the county, and true inquisition make.

What is their finding termed ?

A bill or indictment.

When found, what is endorsed on it ?

A true bill : and signed by the foreman of the jury.

Who is the foreman ?

He is one of the jury selected by the court, to swear witnesses, examine them, and put the question of guilty or not guilty to the jury.

How is he sworn ?

He is sworn as foreman of this grand inquest, without fear, favor, partiality, or hope of reward, to inquire and true presentment make.

How are petit jurors selected ?

By the officers of the town. They are certified to the clerk, who copies them and places them in a box in the same manner as grand jurors.

How many petit jurors sit on a jury ?

Twelve, who must all agree on a verdict.

What crimes are punishable under the federal government ?

Those committed against the laws of the United States : forging and counterfeiting the coin ; violating the revenue laws ; violating the post office regulations ; also the maritime laws and the navy regulations ; robbery of the mails ; opening letters, and stealing money from letters. All silver, gold, and copper coin are made and stamped at the mint of the United States. The coining or altering the coin is an offence against the United States. State courts have, in respect to passing forged coin, concurrent jurisdiction.

Where are offenders against the laws of the United States imprisoned ?

In the prisons of the State where the offence is committed.

What is a court ?

Blackstone defines it to be a place where justice is judicially administered. This definition is not literally true. A court is a place where justice is administered or causes are tried by judges duly commissioned and qualified.

## OF MORAL DUTIES.

What duties are due from the finite to the Infinite Being, from the creature to the Creator ?

The first duty is to love him ; next, to reverence him ; thirdly, to obey, and fourthly, to honor him.

In what does love to the Deity consist ?

“In keeping his commandments and walking in his statutes and in his ordinances,” and that the same are not grievous.

In what does reverence to the Deity consist ?

Reverence consists in a fear of offending a holy God, and in love to his law, which is holy and just and true, like himself, and not dishonoring him in word or deed.

In what way do we honor our Creator?

We honor God by magnifying his name, praising his works, and in performing all those duties which are required by him in the law of nature and revelation.

What is obedience to his commands?

Obedience to his commands is to love him, fear him, worship him, and not to take his name in vain; and to fulfill all the duties required by him to our fellow-men in the various stations and relations in life in which we are placed: in the pursuit of happiness in conformity to his revealed will.

What are the attributes of the Deity?

They are wisdom, power, knowledge, goodness, justice, self-existence, infinity; all his attributes are infinite.

What duty is required of man to his fellow-man?

He is required to deal justly with him; to aid him when in distress by acts, deeds and words, when he can do it without injury to himself; to do to and by him in all things as he would wish him under like circumstances to do to him.

What is justice?

Justice has regard to the acts, which are done by one person to another; also to the words and representations of the character and conduct of another; and it is mostly exhibited in the dealings of one man with another; paying debts; performing promises; in buying, selling, and exchanging articles of purchase or growth or manufacture. It is the exhibition of faith, most generally denominated good faith, in stating what is true of the

article sold, as to defects as well as good qualities, and in giving what is of equal value for what is purchased of another. I know it is stated in Cicero, that what is said is not always to be taken for granted; that the buyer buys what he wants, and the seller sells what he don't want; that it is foolish to cry down an article in the market. This is rather slippery morality. Simulation and dissimulation are to be avoided. Every violation of good faith, either in obtaining more than the thing is worth, or obtaining property for less than its worth, is a violation of justice. What is secret, sinister, and deceptive, is fraudulent, is unjust.

Is honesty always to be regarded as the only true utility?

What is dishonest, either in word, deed, or in heart, is, in a compact or agreement, a violation of justice.

What is morality?

Morality is defined by writers on ethics to be the performance of all acts in conformity to the divine and municipal law. It is the exhibition of integrity in the intercourse we have with our fellows. It embraces good manners, and an adherence to truth, in our words, and in relation to buying, selling or exchanging commodities in market. It will be perceived that the above definition applies to the overt acts of the man, and not to the motives of the heart. In our estimation, true morality, that morality which will benefit the individual, must consist in honesty of heart. By this we would not assert that we have a right to inquire as to motives in ordinary cases. But where the motives are evinced by the act, exterior virtues cannot furnish a passport to selfishness and corruption.



Can the law go beyond the overt act ?

It cannot require anything beyond the conduct. But the higher law requires integrity of heart.

How do the moral duties, or those of the true gentleman, differ from those of the Christian ?

They are alike : the one will not offend because it is a breach of decorum ; the other will not, because he is taught to act sincerely, to regard the feelings of his fellows, and practice the principles of the Gospel.

By what law is man required to give of his substance to his fellow-man ?

By the laws of humanity.

What is giving denominated ?

Beneficence. When he has adequate means and his fellow is suffering, or in distress, either of body or mind, for want of those things we possess, it is our duty to give. This must be regulated by ability on the one hand and by distress and suffering on the other. Bestowments should be regulated by a sense of justice. What belongs in fact to creditors should in general be kept for them. Debtors should not hesitate to distribute of their substance to those in need of food, clothing, and the other comforts of life.

Why is it called charity ?

It has its origin in love, its original meaning. The bestowment of the United States to the Irish was unequalled as a national charity.

Has the receiver a right to inquire as to the motive of the giver ?

He has not. The giver has his reward, let the motive be as it may. The charity which is rewarded in a moral point of view, is that which proceeds from the heart. .

What is a promise ?

It is either a written or verbal affirmation of doing or not doing a certain act.

Are promises binding upon those who make them ?

Generally, though not universally, they are binding. A promise to violate law binds not legally or morally.

Are promises against law binding ?

They are not. Promises may be lawful when made, but become unlawful by legislative enactments. In these cases the promissor is discharged. Again, it is held by some ethical writers, that if the benefit of the promisee is not equal to the injury to the promissor, that he is discharged. This is loose morality, and is not law. A knot that may be slipped would lead to the destruction of all faith. Again, the civilians put the case of a man who is robbed, who to save his life pledges his word that if it is spared he will not disclose the names of the offenders : neither legally or morally is he bound to keep the promise. The point of personal honor is not to be used as a shield for crime, and a prevention of death to others is too remote a consequence to found any argument upon.

What is truth ?

It is fact : the existence of things as they are. It is opposed to a lie : that which has no foundation in fact. Truth in our communications is the giving facts as they are, or are believed to be. Information founded in fact or in our relation, is a conformity to the facts received from others. It is used for Scripture or Divine truth. It is used for the Author of truth, Jesus Christ.

Is a man bound to make disclosure to his personal affairs to gratify an enemy or a friend ?

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One man alleges things that concern our private affairs to be so, and then asks if this is true? We have a right to answer, no. If I answer any other way it would lead to suspicion. If I say I am not bound to answer, it would tacitly be admitting the charge. Self-protection justifies this course. Many times a different answer would be the means of taking my life or reducing my fortune. But this course must only be resorted to on occasions which justify concealment. We are not bound to give our enemy a key to our secrets or our private concerns.

Can he put words into our mouth and ask, is the thing so and so?

This would be sanctioning a cross examination in the common concerns of life.

What is a lie?

It is the violation of truth: a want of veracity: a want of conformity to facts. A lie implies a knowledge of the falsity of the relation. Falsehood is the want of accuracy or want of truth, but is destitute of the great guilt of the offence of a lie, which is a wilful and corrupt falsehood.

Is falsehood ever justifiable?

It is never justifiable; it may, perhaps, be excusable in many instances. To save life, to prevent crime, or to deter from the commission of offences, it may be excusable. Moral offences, as a general rule, are not to be compared or set off one against another, nor can a recompement take place. Evil is not to be done to produce good. The falsehood to the robber to save life, may excuse the guilt; it is done to deceive, and deception is a violation of faith, without which society cannot exist.

Are secret reservations proper or justifiable ?

They are not. They are deceptive. What is unknown to the promisee cannot excuse the promisor. He promises not to expose the offender, but secretly says, I will, or I will cause it to be done. He then requests a magistrate to issue a warrant or summons, requiring his attendance to give evidence of the offence which has been committed. The exception to any rule should never be substituted for the rule itself. To admit the necessity of it, or take away the guilt, makes the exception greater than the rule.

What is beneficence ?

It is doing good to our fellows. Beneficence is the act of aiding another.

Is beneficence a moral duty ?

It is one of the highest. The Author of our being has placed his example before us in confirmation of the principle which we should imitate. He sendeth rain upon the evil and the good ; upon the just and the unjust. The offering himself was the highest act of beneficence for the ransom of fallen man.

Who should be the subjects of beneficence ?

Those that are nearest to us ought first to receive our kindness : the inmates of our families, our neighbors, and friends.

Should the kindred afar off be passed by to relieve our neighbor near by ?

They should.

When should acts of charity be done ?

The present time : where the case is urgent and the ability adequate. It is reported of the wealthy, eccentric, and liberal Rowland Hill, that by the agent he em-

ployed to search for objects of distress, information was brought that a person in extreme want might be found in an attic tenement not far off, and thither he led him. When he saw him, he pulled off his coat and jacket, and emptied his purse for his relief. His agent checked the employer, and said he had better return home and send the necessary aid. "No," he said, "I would not trust my own heart with its generous impulse beyond this room." Delay will produce a thousand objections: "the man is idle and intemperate, is vicious and unworthy, or should apply to officers of the town or county for relief: to aid is to encourage vagabonds and idlers."

What is the most honorable kind of beneficence?

That which arises from our labor or industry. The bestowal of money or other thing is of little consequence to the man, compared with our labor. The advocate who aids the poor man, appears more estimable than the one who is paid for his services. When paid, his eloquence smells of the strong box.

What are the objects of beneficence?

To aid the needy, redeem the captive, set at liberty the bondman, to relieve the sick and distressed. Society is cemented by acts of kindness. Though the wants and fears are the foundation of society, mutual benefits alone cement it together.

What is benevolence?

It is wishing well to our fellows. It is the precursor and fellow-actor with beneficence. Both have their foundation in pity and sympathy, and a broad expanse of love to the world.

Is society necessary to man?

It is necessary for his improvement, and also for the

perpetuity of the race. A state of solitude is a state in which no benefit can be derived by the individual from benevolence, beneficence, morals, and manners, as there can be no improvement in manners without social intercourse. Man was made for society. There is no place where the advice, counsel, aid, physical power, wealth, or even poverty, is not necessary to his fellow-man.

Are the poor necessary to the rich?

They are, for in refined civil society there are different ascending ranks or castes. The rich employ the poor, and the poor furnish the means of subsistence to the rich. The artisan aids the yeoman; the farmer supplies food for the mechanic; the learned aid the unlearned. The benefits are mutual, and are productive of happiness.

Can there be any exercise of the cardinal virtues out of society?

There cannot; they indeed have their origin in civil society.

Which are the cardinal virtues?

Justice, prudence, temperance, and fortitude, are those named by the ancients. Justice is the highest virtue in its exercise, and supports the highest honor of civil society. A band of robbers between themselves must exercise this virtue, or they would not be kept together. The division of the plunder taken from others must be according to the principles of justice, or death or expulsion would be the consequence of a violation of it. The more complete the power of justice, the more refined the state of society. Justice is the opposite of extortion. It prevents the powerful from trampling on the feeble: the cunning from defrauding the weak. It punishes those who violate the law; protects all in their rights of person,

property, and liberty. The application of justice may be wrong: in this way the aphorism originated that the most rigid justice is the highest injustice. It is the highest attribute of Deity.

From what source do goodness and liberality flow?

From the association of men in society.

What is liberality?

In sentiment it is the giving to others their due share of credit; not proscribing for opinion's sake; good feeling to those of different views and sentiments; munificence; a donation; the giving what is due.

What is goodness?

In a moral sense, it is the absence of evil in thought, word, or deed: It is active virtue; Christian duty, love of order; the performance of all incumbent duties, both public and private.

What is temperance?

It is the abstaining from excess in all things. It is the pursuit of a middle course in all the duties which appertain to society. Abstinence from the use of things injurious, unnecessary, and deleterious, is in these things temperance. The smallest use of any thing noxious or poisonous, unless as a remedy, is excess, and therefore to cease to use is the only temperance admissible.

What should be the general pursuit of all in society?

That which is useful, and to avoid the reverse.

Can that which is dishonest ever be useful?

It cannot. To extort from another is dishonest. Society is based upon integrity; and to cheat, defraud, or rob another, is removing its foundation. Any thing which injures our fellow, which furnishes us benefit or gain at his expense, is dishonest.

Is usury dishonest ?

It is a violation of law, which is a violation of good morals. Two States have tried the Bentham doctrine, and been forced, after a very short experiment, to resort to usury laws again. Old Cato said, a usurer ought to suffer death.

Is avarice consistent with good morals ?

It is an inordinate desire of gain or wealth, which is the root of all evil. There is nothing so contracted and little as the love of riches for riches' sake.

## OF GOVERNMENT.

What is government ?

It is the power to control the members of the body politic in those things which relate to their acts as citizens and subjects.

In what is government founded ?

It is founded in wisdom, goodness, and power. These faculties are attributes of the Deity. Society, which is essential to government, had its inception in the fears and wants of those associated.

What is the object of all government ?

It is the protection of life, liberty, and property. In a state of nature, no laws are necessary, and no government to make and execute them.

How many kinds of government are there ?

There are four kinds. The first is a simple democracy : the sovereign power is lodged in an aggregate assembly, consisting of all the members of the community.

What is that government called which is lodged in select members of the community ?



It is called an aristocracy, or oligarchy.

If lodged in the hands of a single individual, what is it called?

A monarchy.

What is a government of a mixed form called, which is peculiar to modern times?

It is called a democratic republic.

How does it differ from ancient republics?

It is representative.

What, when it is composed of a number of separate governments held together by written constitution or compact?

It is called a federal republic. The United States is one.

What are the State governments specimens of?

They are specimens of a mixed form of government.

What is meant by sovereign power?

It is that power which makes laws.

Where does the right of making laws exist in a democracy?

In the whole body of freemen or people.

Where is goodness of intention most generally found?

In a democracy, though sometimes foolish, patriotism and public spirit are generally found.

Where does most wisdom exist?

In aristocracy or oligarchy: here the wisest and oldest citizens of the state are placed: there is less honesty than in a democracy, and not as much strength as in a monarchy.

Which form of government is most powerful?

A monarchy. Here are combined the legislative and executive in one man.

What government is best calculated to direct the ends of the law?

Democracies.

What, to invent the means by which the ends may be obtained?

Aristocracies.

What government is best to carry the ends into execution?

A monarchy.

What government is best according to Cicero?

One in which a democracy, aristocracy, and monarchy are united.

In what governments are the notions of Cicero adopted?

In that of Great Britain, particularly, and to a certain extent in the United States.

What form of government is of modern origin?

A representative democracy or republic.

Where is the most perfect form of this government to be found?

In the United States of America. The word federal was one of the designations of the great political parties after the constitution was adopted.

How many States originally formed this leagued republic?

Thirteen minor republics.

How many States now compose this confederacy?

Thirty-one.

What are the names of the New England States?

Rhode Island, Connecticut, Massachusetts, Vermont, New Hampshire, and Maine.

What are the names of the other twenty-five States?

New York, New Jersey, Pennsylvania, Maryland,

Delaware, Virginia, Mississippi, North Carolina, South Carolina, Georgia, Alabama, Tennessee, Louisiana, Kentucky, Indiana, Illinois, Missouri, Michigan, Wisconsin, Ohio, Texas, Florida, Arkansas, Iowa, California.

What is the government of the United States ?

A Federal Republic.

When was this government formed ?

On Monday, September 17th, 1789.

When did it go into operation ?

On the 4th of March, 1789, the first Congress convened in the city of New-York, at the old City Hall. A quorum not attending on that day, adjournments from day to day took place, until the 6th day of April, when the votes were counted, and George Washington was declared duly elected President and John Adams Vice President. Charles Thompson was the messenger appointed to notify the President of his election.

When did the President appear ?

On the 30th day of April, he appeared and was sworn into office.

What is the style of the constitution ?

“ We, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America.

#### ARTICLE I.—SECTION I.

In whom are the legislative powers vested ?

They are vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

## SECTION II.

How is the House of Representatives composed ?

Of members chosen every second year by the people of the several States ; and the electors in each State shall have the qualifications requisite for electors of the most numerous branch of the State Legislature.

How old must a person be to be a member of the House ?

Twenty-five years : seven years a citizen of the United States, and an inhabitant of the State he represents.

How are Representatives apportioned among the States of the Union ?

According to their numbers : to the white free population, excluding Indians ; three-fifths of all others.

What was the number by which the first Congress was apportioned ?

One to every 30,000.

How are direct taxes apportioned ?

In the same way, viz : in proportion to the representation.

What are the prerogatives of the House of Representatives ?

They choose their speaker and other officers : these are a clerk, sergeant-at-arms, and door-keeper. The House has the sole power of impeachment.

## SECTION III.

How is the Senate composed ?

Of members from each State. These are chosen by the legislature thereof. Each Senator has one vote. They are chosen for six years.

How are they elected and apportioned ?

Once in six years after the first Congress. Seats of

first Senate shall be divided into three classes : 1st class term expires on the second year ; 2d class on the fourth year ; and the 3d on the sixth year. During the recess of the legislature, the Executive of the State may make temporary appointments. These continue till the place is filled by the State legislature.

How old must a Senator be ?

Thirty years ; and nine years a citizen of the United States, and an inhabitant of the State for which he is chosen.

Who is the president of the Senate ?

The Vice President of the United States. He has no vote except when the Senate is equally divided.

What prerogative has the Senate ?

They choose their officers : secretary, sergeant-at-arms, and door-keeper ; and in the absence of the Vice President of the United States, a president *pro tempore*.

What body constitutes a court for the trial of impeachments ?

The Senate : they are sworn on oath or affirmation. When the President of the United States is tried, the Chief Justice of the United States shall preside.

How many must concur in a conviction ?

Two-thirds.

What is the judgment ?

Removal from office, and a disqualification to hold offices of honor, profit or trust. The party convicted is liable to indictment and trial in courts of law.

#### SECTION IV.

At what time are Senators and Representatives to be chosen ?

The time and manner and place are prescribed by the

legislature of the State. Congress by law may alter such regulations, except as to the places of choosing Senators.

How often and when does Congress assemble?

Once a year, and on the first Monday in December, unless a different day is appointed by Congress in each year.

#### SECTION V.

Who are the judges of elections and qualifications of the members?

Each House.

What is a quorum to do business?

A majority of each House. A less number may adjourn from day to day, and be authorized to compel the attendance of members from day to day, and under such penalties as the House may provide.

How are rules to do business determined?

By each House: they punish those that are disorderly; and with the concurrence of two-thirds, expel a member.

Does the House keep a record of its business?

It keeps and publishes a journal, except what is secret. The yeas and nays, at the desire of one-fifth, are entered on the journal.

How long during the session of Congress can either House adjourn?

Not over three days: to the same place where they sit.

#### SECTION VI.

What compensation do Senators and Representatives receive?

Such as is ascertained by law shall be paid out of the treasury of the United States: originally six dollars, now eight dollars a day.

Are members of Congress liable to arrest?

In cases of treason, felony, and breach of the peace only, during the session, and in going to and returning from the same.

Can they be questioned in any other place on any speech or debate?

They cannot.

Can they, the Senators or members of the House of Representatives, during their term of office, hold any civil office?

None. Nor shall they be appointed to one, which shall have been created or the emoluments increased during such time.

#### SECTION VII.

Where do bills raising revenue originate?

In the House of Representatives. The Senate may propose or concur in amendments to bills.

When do bills become a law?

When they have passed both Houses of Congress and the President has signed them. It is presented to the President; and if he approves it, he signs it. If he does not, he shall return it to the House where it originated, with his objections, which shall be entered on their journal. They shall then proceed to reconsider the bill and objections. If, after reconsideration, two-thirds of that House and two-thirds of the other House agree to pass it, it shall become a law.

How are votes in such cases determined?

By yeas and nays; and the name of each person voting shall be entered on the journal of each House respectively.

How soon must a bill be returned by the President?

In ten days: if not so returned, it becomes a law, unless the return is prevented by the adjournment of Congress, in which case it shall not be a law.

How are orders, resolutions, or any vote requiring the vote of both Houses, passed?

In the same manner as bills. They must be signed by the President, or returned, and passed as bills are passed.

What is a bill?

It is the draft or project of a law before it is passed.

#### SECTION VIII.

What powers of legislation have Congress?

The congress shall have power—

1. To lay and collect taxes, duties, imposts, and excises; to pay the debts and provide for the common defence and general welfare of the United States; but all duties, imposts, and excises, shall be uniform throughout the United States:

2. To borrow money on the credit of the United States:

3. To regulate commerce with foreign nations, and among the several states, and with the Indian tribes:

4. To establish a uniform rule of naturalization, and uniform laws on the subject of bankruptcies, throughout the United States:

5. To coin money, regulate the value thereof, and of foreign coin, and fix the standard of weights and measures:

6. To provide for the punishment of counterfeiting the securities and current coin of the United States:

7. To establish post-offices and post-roads:

8. To promote the progress of science and useful arts, by securing, for limited times, to authors and inventors, the exclusive right to their respective writings and discoveries:



9. To constitute tribunals inferior to the supreme court: To define and punish piracies and felonies committed on the high seas, and offences against the law of nations:

10. To declare war, grant letters of marque and reprisal, and make rules concerning captures on land and water:

11. To raise and support armies; but no appropriation of money to that use shall be for a longer term than two years:

12. To provide and maintain a navy:

13. To make rules for the government and regulation of the land and naval forces:

14. To provide for calling forth the militia to execute the laws of the union, suppress insurrections, and repel invasions:

15. To provide for organizing, arming, and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the states, respectively, the appointment of the officers, and the authority of training the militia according to the discipline prescribed by congress:

16. To exercise exclusive legislation in all cases whatsoever, over such district (not exceeding ten miles square) as may, by cession of particular states, and the acceptance of congress, become the seat of government of the United States, and to exercise like authority over all places purchased, by the consent of the legislature of the state in which the same shall be, for the erection of forts, magazines, arsenals, dock-yards, and other needful buildings: and,

17. To make all laws which shall be necessary and

proper for carrying into execution the foregoing powers, and all other powers vested by this constitution in the government of the United States, or in any department or officer thereof.

## SECTION IX.

How long were slaves permitted to be imported?

Until 1808, a tax of \$10 a head shall be imposed on each one.

When can the privilege of Habeas Corpus be suspended?

In cases of rebellion or invasion, if public safety shall require it.

Can Congress pass a bill of attainder, or *ex post facto* law?

It cannot.

Can a capitation or other direct tax be levied?

Not unless according to the principles heretofore given, and on the census to be taken as before directed.

Can a tax or duty be laid on articles imported from any State?

It cannot.

Can any preference be given by any regulation of commerce or revenue to the ports of one State over those of another? or shall vessels bound to or from one State, be obliged to enter, clear, or pay duties in another?

No preference shall be given. Vessels shall not be bound to enter, clear, or pay duties in another.

Can money be drawn from the treasury but in consequence of appropriations made by law?

It cannot.

Shall a statement of the receipts and expenditures of public money, be published from time to time?

It shall.

Can any title of nobility be granted by the United States?

It cannot.

Can any person holding any office of profit or trust, accept, without the consent of congress, any present, emolument, office, or title, of any kind whatever, from any king, prince, or foreign State?

He cannot.

#### SECTION X.

What power is denied to the states?

1. No state shall enter into any treaty, alliance, or confederation; grant letters of marque and reprisal; coin money; emit bills of credit; make any thing but gold and silver coin a tender in payment of debts; pass any bill of attainder, ex post facto law, or law impairing the obligation of contracts; or grant any title of nobility.

2. No state shall, without the consent of the congress, lay any imposts or duties on imports or exports, except what may be absolutely necessary for executing its inspection laws; and the neat produce of all duties and imposts, laid by any state on imports or exports, shall be for the treasury of the United States, and all such laws shall be subject to the revision and control of the congress. No state, shall, without the consent of the congress, lay any duty of tonnage, keep troops or ships of war in time of peace, enter into any agreement or compact with another state, or with a foreign power, or engage in war, unless actually invaded, or in such imminent danger as will not admit of delay.

#### ARTICLE II.—SECTION I.

Where is the executive power of the United States vested?

It is vested in a president of the United States of America.

How long does he hold his office ?

Four years. A vice president is chosen for the same term.

How are the electors of president and vice president appointed ?

In such manner as the legislature may direct.

What number does each state have ?

A number equal to the number of senators and representatives. No senator or member of congress, or person holding an office of trust or profit under the United States, can be one.

The 12th article of amendments gives the mode of proceeding of the electors.

Who may determine the time of choosing the electors ?

Congress, and the day on which they shall give their votes, which shall be the same in all the states.

Who may be president ?

A natural born citizen, or a citizen at the adoption of the constitution.

How old must he be ?

He must be thirty-five years old, and must have been a resident of the United States fourteen years.

In case of the president's removal from office, resignation, death, or inability to discharge the duties of the office of president, who is president ?

The vice president.

In case of the death both of the president and vice president ?

Congress determines who shall act as president.

What compensation does he receive ?

One fixed by law, and shall neither be increased or diminished during the term; no other emolument shall be received from any of the states.

To what is the president sworn?

To execute faithfully the office of president, and preserve, protect, and defend the constitution.

#### SECTION II.

What are the duties of the president?

He is commander-in-chief of the army, navy, and militia of the states, when in service of the United States. He may require in writing the opinion of each member of his cabinet; and shall, except in case of impeachments, have power to grant reprieves and pardons. He shall have power, with the concurrence of two-thirds of the senate, to make treaties, and by and with the advice and consent of the senate, shall appoint ambassadors and other ministers, consuls, judges of the supreme court, and all other officers of the United States, not otherwise herein provided for. The president shall have power to fill all vacancies that may happen during the recess of the senate, by granting commissions to expire at the end of the next session.

#### SECTION III.

What are his further and other duties?

He shall give to congress information of the state of the union, and recommend such measures as he shall deem necessary. He may, on extraordinary occasions, convene both houses, or either of them, and in case of disagreement, may adjourn them to such time as he shall think proper; shall receive ambassadors and other public ministers; take care that the laws are faithfully executed; and commission all officers of the United States.

SECTION IV.

How are the president, vice president, and all other civil officers, removable ?

By impeachment for and conviction of treason, bribery, or other high crimes and misdemeanors.

ARTICLE III.—SECTION I.

In whom is the judicial power of the United States vested ?

In one supreme court, and such inferior courts as congress may establish.

How long do the judges hold their offices ?

During good behavior; and shall at stated times receive a compensation which shall not be diminished during their continuance in office.

SECTION II.

What is the power of the judiciary ?

It extends to all cases of law and equity arising under the constitution and laws of the United States, and treaties made or to be made; all affecting ambassadors, public ministers, consuls, admiralty and maritime jurisdiction; controversies to which the United States shall be a party; between two states; between a state and citizens of another state; between citizens of two states; citizens of the same state claiming lands under grants of different states; and between states and the citizens thereof, and foreign states, citizens or subjects. In all cases affecting ambassadors, other public ministers, &c., the jurisdiction is original, in other cases appellate.

SECTION III.

What is treason against the United States ?

It is levying war against the United States, or in adhering to their enemies, giving them aid and comfort. Two witnesses necessary to conviction.

Who declares the punishment of treason ?

Congress. No attainer shall work corruption of blood.

ARTICLE IV.—SECTION I.

In what ways are acts and records of other states received ?

Full faith and credit is to be given to them ; and congress shall prescribe the manner of proof.

SECTION II.

What are the privileges of citizenship ?

Citizens of each state are entitled to the privileges of every other state.

What is to be done with fugitives charged with treason, felony, or other crime ?

On demand of the executive of such state, they are to be given up to those who are to bear them to a jurisdiction competent to try.

How are fugitive slaves to be treated ?

They are to be given up on demand of the owner or person entitled to their service.

SECTION III.

How are new states to be admitted into the Union ?

On application : but one formed in another state or by the junction of two or more states or parts of states, not without the consent of the legislature of the states and congress.

What power has congress over unsettled territory ?

To dispose of it, and make all needful rules and regulations respecting the territory or other property belonging to the United States. And nothing in this constitution shall be so construed as to prejudice any claims of the United States or of the States.

## SECTION IV.

What is the duty of the United States in regard to new states?

To guarantee to them a republican form of government; and to protect them against invasion and domestic violence, on application of the legislature, or executive if it cannot be convened.

## ARTICLE V.

How are amendments made?

By two thirds of both houses of congress, or two thirds of the legislatures of the states shall call a convention for that purpose. The amendments must be ratified by three fourths of the several states, or by conventions of three fourths of them. There can be no amendment as to slavery or the constitution of the senate.

## ARTICLE VI.

What is required as to the debts and contracts made before the adoption of the constitution?

That the same are valid and must be paid.

What constitutes the supreme law?

This constitution and treaties, laws of the United States made in conformity to it.

Senators and representatives, both state and United States, and all judicial officers, are bound to take an oath or affirmation to support the constitution.

Nine states are necessary to the ratification of this constitution.

## AMENDMENTS.—ARTICLE I.

Can congress make any law respecting the establishment of religion?

It cannot.

Can it abridge the liberty of the press or speech?

It cannot.



## ARTICLE II.

Have the people a right to assemble and petition the government for the redress of grievances?

They have.

## ARTICLE III.

Can the right of the people to bear arms be infringed?

It cannot.

## ARTICLE IV.

Can the right of the people from unreasonable searches in their houses be violated?

It cannot.

Can general warrants be issued?

They cannot: they must issue on probable cause, supported by oath or affirmation, and describe the place to be searched and the persons or things to be seized.

## ARTICLE V.

Can a person be held to answer for a capital or infamous crime, except on presentment or indictment?

He cannot: except in the land and naval service, and the militia in actual service, in time of war or public danger.

Can he be twice put in jeopardy of life or limb?

He cannot.

Can he be compelled in a criminal case to be a witness against himself?

He cannot.

Can he be deprived of liberty or property without due process of law?

He cannot.

Can private property be taken for public use without due compensation?

It cannot.

ARTICLE VI.

Have criminals or the accused the right of counsel, of jury trial, of process for witnesses, and to be confronted with them?

They have.

ARTICLE VII.

In suits at common law, where the amount exceeds twenty dollars, is the right of jury preserved?

It is.

Can a fact tried by jury be otherwise examined than according to the rules of the common law, in the United States Courts?

It cannot.

ARTICLE VIII.

Can excessive bail be required, and unusual and cruel punishments be inflicted?

It cannot.

ARTICLE IX.

Can the enumeration in the constitution of certain rights conclude other rights?

It concludes those rights alone.

Does it take from the people other rights?

It does not.

ARTICLE X.

Are powers not delegated to the United States by the constitution, nor prohibited to the states, reserved to the individual states or to the people?

They are.

ARTICLE XI.

Can the United States courts try causes by citizen or citizens of a state against one of the United States, or by citizens against subjects of a foreign state?

They cannot.

ARTICLE XII.

Can the President and Vice President be named on the same ballot, or be both of the same state with those voting?

They cannot.

Where do the electors of President and Vice President meet?

In their respective states. They shall certify the separate lists to the President of the Senate, and the number of votes for each candidate.

When are the votes counted, and by whom?

The Senate, with the Vice President, on a day appointed by law in the month of February, comes into the hall of the House of Representatives, and in presence of both Houses the votes are counted by tellers appointed for the purpose—one for the Senate and two for the House of Representatives. The person having the greatest number shall be President, if a majority of all the votes; and the person having the greatest number, if a majority of all the votes cast, shall be Vice President. If no choice takes place by the people, no person having a majority of all the votes cast for President and for Vice President, the House then proceeds to choose a president from the three highest candidates in the list. The House votes by states: one or more members from a state constitutes a quorum, and a majority of the House voting by states elects the president. If no one receives such majority before the 4th of March next following, the Vice President shall act as President.

How is the Vice President chosen on a failure to elect by the people, or the electors selected?

The Senate shall, from the two highest candidates elect their president, who will act as Vice President.

How is the President elected?

By electors, chosen by the people or by their delegates in senate and assembly convened. In this state, by a number of electors equal to the number of representatives in the House of Representatives.

When do they meet, and at what place?

They meet on the day preceding the first Wednesday in December after their election at the capitol: a president is first chosen by ballot, and a secretary. They shall fill, however, prior to choosing their officers, all vacancies in their body; which shall be ascertained by the elector from their district not appearing by 4 o'clock at the capitol, of Tuesday preceding the first Wednesday. They shall then select persons to fill the list, by choosing two electors to correspond with the number of senators. On the first Wednesday in December, the electors thus organized shall meet at the capitol, and then and there vote by ballot for President and Vice President, one of whom at least may not be an inhabitant of the same state with themselves. They must vote by ballot, naming the President or Vice President in said ballot. They must make distinct lists of all persons voted for as President and all persons voted for as Vice President, and the number of votes for each; which lists they must sign and certify, first annexing to said list one of the three lists prepared by the secretary of state, containing the names of the electors, signed by the Governor, with the seal of the state affixed. They must seal up the same, certifying thereon that the lists of the votes for President and Vice President are contained therein. The

electors must then by writing, under their hands or that of a majority, appoint a person to take charge of the lists so sealed up, and to deliver to the President of the Senate, at Washington, before the first Wednesday in January next ensuing. Two similar lists are to be made and sealed up with a like certificate endorsed; one of which is to be deposited in the post office, addressed to the President of the Senate, the other to be delivered to the District Judge of the Northern District of New-York. If there is no President of the Senate at Washington, then the list shall be delivered to the secretary of state of the United States.

What is their pay ?

For attendance and travel, the same as members of the legislature receive.

How many electors does the state of New-York elect ?

It elects thirty-three. The electoral college elect two for the senators, making in the whole thirty-five.

Where did the proposition for forming a new constitution originate ?

In Virginia.

Who suggested this meeting ?

General Washington.

How many states appointed delegates to the first meeting ?

Ten.

How many and where did they convene ?

The delegates of five states convened at Annapolis on the 19th of September, 1786. Their powers were not deemed sufficiently extensive, and as delegates from a majority of the states did not attend, those present adjourned, recommending a new convention with larger powers, to meet at Philadelphia, in May, 1787.

## OF THE MAKING OF LAWS.

What is the first business of government ?

It is to make laws.

What is the manner of making laws ?

If it is a fundamental law, the people on a day certain elect delegates to meet in convention.

What is done at this convention ?

They designate the various offices to be filled in the state, and prescribe the duties, privileges and powers of the various officers of the government.

What is the law called they make ?

It is called a fundamental law or constitution.

Why is it so called ?

Because it is the basis of all other laws, and empowers those who legislate to make other laws.

In what manner are laws made ?

In congress they are made by the Senate and House of Representatives, with the consent of the President, in the manner prescribed in the rules of the two Houses.

What is the first business of a legislative body ?

To elect their proper officers, if they are not filled by the people. The House of Representatives elect a speaker, clerk, sergeant-at-arms, and door keeper. They are elected by ballot or *viva voce*. The pages and messengers are selected by the speaker. The clerk of the old House first asks if it is the pleasure of the members that he should proceed to open the House. This is at twelve o'clock of the first day of the meeting, the first Monday in December. He then calls the members by states. A quorum having answered to their names, he asks if it is the pleasure of the House to proceed to the election

of the speaker. He then names three tellers, who take their seats at the clerk's desk. The pages carry the boxes to the respective members, who deposite their vote, and return the boxes to the tellers, who count the ballots, and then descend into the area in front of the clerk's seat and declare the vote. If an election is completed, the clerk names the two oldest members of the House to induct the speaker to the chair, who, having delivered his speech, is sworn into office by the oldest member.

What is a quorum ?

A majority of each House constitutes a quorum for business. Any number may adjourn from day to day : may move a call of the house. After an adjournment of both houses, on a meeting business is taken up *de novo*.

Who swears the members of the House ?

The speaker.

What oath do they take ?

An oath to support the constitution of the United States.

Who appoints the committees of the House of Representatives ?

The speaker.

Who is chairman of the committee ?

The member first named. This does not prevent the committee from choosing their own chairman.

When the House goes into committee of the whole, who is chairman ?

The speaker names him when he leaves the chair.

How does the House go into committee of the whole ?  
By a resolution of the House, the speaker putting the question.

How are bills introduced ?

By report of committees, generally, or by any member of the house, on one day's notice of motion for leave. The leave is generally granted on motion as a matter of course. Every bill introduced is to be read three times, on three several days. If objection is made to the bill, the question is put, "shall this bill be rejected?" It is committed or engrossed, on motion, on the second reading, which must be on a different day from its introduction. It is then committed to a committee of the whole House, or to a select or standing committee, or ordered to be engrossed ; if neither is done it remains upon the speaker's table to be disposed of with other business. Every bill referred to a committee of the whole House, undergoes amendments and alterations, and is then reported to the house.

What are the three readings ?

They are a mere reading of the title of the bill, unless the contents are requested to be read.

What is the speaker's duty ?

To rise when he puts the question. He may state it sitting.

When is the bill read in full ?

It is read when it is referred to the committee of the whole House, by the clerk at his desk, in full, and then by sections.

Is it proper to refer a matter to members opposed to it ?

It is unparliamentary. A majority of the committee should be favorable to it. A child, in the language of Mr. Jefferson, should not be put to nurse to one disposed to strangle it.



Part of the morning hour is, for the first thirty days, spent in the presentation of petitions; after that they are only received on particular days. On the speaker's calling for petitions, he names the state, Maine first, and the most remote state or territory last, one day, and the state or territory last on a former day first on the ensuing day, so *vice versa*. The members charged with petitions rise in their order, stating in substance the object or substance of the petition. It is not the object to go through the routine of legislation, but merely to state the course of a single bill, with what passes in the house from its introduction to its passage. The chairman of the committee to whom it was referred, naming the subject matter, rising in his place, says, I am directed to report by bill. This is on a report day.

How is the floor obtained?

By rising and addressing the chair, "Mr. Speaker." The member first seen by the speaker is permitted to speak, and his decision is final. The speaker names the member in a parliamentary manner: "the gentleman from New York has the floor," or "from Virginia."

Is it unparliamentary to give individual names?

It is: also contrary to rule.

How are the decisions of the speaker named?

The "decisions of the chair," by metaphor.

For what time is the speaker elected?

For one congress.

How long are the clerk and sergeant-at-arms elected?

For the same time: one congress.

How long do the chaplains serve?

One session.

When the House is organized, what is the first business?

To appoint a committee to notify the President of the organization, and enquire of him if he has any communication to make, also to notify the Senate that they are ready to do business. The President then sends his message, which is read in both Houses, by the clerk of the House and the secretary of the Senate. The speaker takes the chair precisely at the hour of adjournment, and continues in it until the house go into committee of the whole house. The committee of the whole house on the state of the Union, is a standing committee during the session. All matters which relate to the Union are referred to this committee. Other matters are, and especially those of a private nature, referred to a committee of the whole house.

When are bills reported to the House?

After they have been discussed in committees, either select or committees of the whole House.

How do select committees, which are favorable to the measure, generally report?

They report by bill. It is improper to refer a matter to a committee of members opposed to it.

How and when do amendments take place to reports and bills?

They may take place at any time before the passage, but on the third reading it is sometimes objectionable, as the bill is then engrossed, and interlineations are a defacing of the bill. Amendments are made by striking out and inserting.

If any member is in favor of striking out, what motion does he make?

He moves to divide the question. This is generally the better mode; then the question will be on striking

out. Many times it is a mere question as to words ; the chairman of the committee will assent to the alteration. If the mover has no particular choice of words to be inserted, it leaves the House or chairman to supply the words.

Before putting the question, what does the speaker or chairman say ?

If in the House, the speaker asks, "Is the House now ready for the question?" If no one rises to speak, the question is then put. If it is a chairman of the committee of the whole house, he says, "Is the committee ready for the question?" On the final passage of the bill in committee, the amendments are properly inserted by the engrossing clerk. A motion is then made that the committee rise and report ; this being carried, the speaker resumes the chair. The chairman then descends into the area in front of the chair, and says, "Mr. Speaker, the committee have had the bill (naming it) under discussion, and made certain amendments thereto, and now report the same to the House as amended." It then undergoes discussion and amendments in the House and is passed or rejected by the House.

What does the Speaker say on the final passage of a bill ?

He repeats the title of the bill, rises in his seat and says, "As many as are in favor of this bill will say, aye ; those opposed to it, no." He then declares the bill passed or rejected, or he says, "the ayes have it, or, the noes have it." When the bill is passed, it is sent by message to the Senate for concurrence. The Clerk of the House leaves the message, and the door-keeper gives notice of the message by standing at the door in front of the presiding

officer. Making a low bow, he cries out, "A message from the House," "or from the President:" if from the President, his private secretary steps into the broad aisle, and making a bow, says, "I am charged with a message in writing from the President to the House of Representatives or Senate," and then hands it to the Clerk and the Clerk to the Speaker, who then rises and says: "Is it the pleasure of the House that the message now be read." If the House is in committee or the Senate is in committee, information is given, and the President or Speaker resume the chair until after the delivery of the message. The bill then goes through the same formalities in the Senate as in the House; and if it is amended, is returned to the House for concurrence. When it has passed the Senate, it is carried to the President for his concurrence. When signed by him it becomes a law.

When is the bill signed by the President?

At any time after it is passed; generally near the last days of the session. He attends at the executive chamber in the Capitol for that purpose. All rules are generally suspended, and he signs bills until the Congress closes.

How many standing rules are there in the House?

Thirty-three.

How long do they continue?

During the session.

When is the previous question put?

When demanded by a majority of the House, and seconded by the requisite number.

What is the previous question?

"Shall the main question now be put," is the form: it cuts off all debate. The motion to adjourn is always in

order, and the motion to lie on the table. A motion to adjourn is first; to lie on the table, next; then, the previous question.

If the President declines to sign the bill, to which House does he return it with his objections?

To the House where it originated. It is there again taken up and the objections are discussed: if it pass by a majority of two-thirds, it is sent to the Senate: if two-thirds there pass it, it becomes a law, the veto notwithstanding.

When does Congress expire?

On the 3d of March of the second year at 12 o'clock at night. Various modes of expediting or disposing of the business of the House are resorted to. The previous question which prevents all debate is one mode. The motion to lay on the table, which is not debatable, and is always in order, is another.

What does it mean?

It means to take from the House the subject of debate; the phrase is technical and ideal, as in most cases there is nothing tangible to lay on the table.

Do the Houses of Congress sit with open doors?

They do.

Is there any exception?

When the business of the nation is private, the galleries of the House are closed.

When do the Senate sit with closed doors?

When they are in executive session.

Was there ever an exception to this rule?

During the first four years after the new government went into operation, it sat with closed doors in legislative as well as executive sessions, with the single exception, the discussion of Mr. Gallatin's right to a seat.

In what manner did Washington and Adams make their communications to congress ?

By speech.

Who first communicated by message ?

Thomas Jefferson.

Does this mode now continue ?

It does.

## OF THE TEN COMMANDMENTS.

The first commandment—Thou shalt have no other gods but me.

What does this command imply ?

It indirectly says, the people were in the constant habit of worshipping other gods : gods of their own making.

Second commandment—Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven or in the earth beneath, or in the water under the earth : thou shalt not bow down to them nor worship them : For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and show mercy unto them that love me and keep my commandments.

What is this commandment designed to prevent, and what does it threaten to punish ?

It is designed to prevent the making any graven image (an image fashioned out of wood or stone) or the likeness (viz : picture, statue, or any other likeness) of any thing animate or inanimate in the visible heavens or earth ; and when made (if made) they are not to be worshipped. It threatens punishment to those who worship

them, because the Almighty is a jealous God, and visits the sins of the fathers upon the children to the third and fourth generation.

What is the reward of those who keep the commandments?

Eternal happiness. This commandment is also designed to prevent the worship by acts and words of all those things which enlist the affections of the heart inordinately: the riches, the pleasures, the honors of the world.

Third commandment—Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

What is meant by taking the name of the Lord thy God in vain?

It is to prevent the use of his name improperly; and every use of his name irreverently or in a light and trifling manner, is taking it in vain. It is not openly imprecating Him alone that is in the eye of Heaven swearing or violating this commandment: every thing that brings the Deity into contempt or ridicule is taking his name in vain.

Fourth commandment—Remember that thou keep holy the Sabbath day. Six days shalt thou labor and do all thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son and thy daughter, thy man-servant and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh. Wherefore the Lord blessed the seventh day and hallowed it.

Is the sabbath, by most Christians, kept as originally instituted?

It is kept by the Jews and Seventh Day Baptists. Other Christians keep the first day of the week as a sabbath of rest:

1st. Because Christ arose from the dead on this day.

2d. Because the apostles were in the habit of meeting on the first day of the week for worship, and to commemorate the resurrection.

3d. Because Christ on this day ascended into heaven. It was in the former part of the day that he appeared to the disciples on their way to Emmaus. They returned immediately and found the eleven apostles together, where he appeared, and he went out with them to Bethany, and was taken up to heaven. This day, which was honored by the Creator and by his apostles, is believed by most Christians to be worthy of being honored by his followers.

What was the original design of the Sabbath?

It was a day of rest for man and beast, and on this day God rested from the work of creation. Should not, after the work of redemption was fully completed, man rest and worship his Creator? The Son of Man could abrogate a former command. This is the fourth reason.

Fifth commandment—Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

What does honoring parents imply?

That they should be loved and obeyed: that they should be revered. Every thing which tends to their honor should be performed, and every thing which tends to their dishonor should be avoided. Dishonor may



consist in contempt in speaking against them, and in want of conformity to their wishes.

**Sixth commandment—Thou shalt do no murder.**

Every homicide not justifiable or excusable, is, in the meaning of this command, murder: is killing a human being intentionally, not in self defence or to protect the life of another, or not by command of an officer or in execution of the law.

**Seventh commandment—Thou shalt not commit adultery.**

What is meant by this commandment?

It is that no sexual intercourse shall be lawful out of the married state; and the gospel command extends to the heart, or the imaginations of it.

**Eighth commandment—Thou shalt not steal.**

What is stealing?

It is taking the money or personal goods of another out of his possession and carrying it away with the intention of converting it to the use of the taker. The intent must be felonious. Where the intention is to steal, slight acts of taking or carrying away will constitute the crime. The cutting the string by which shears are fastened is sufficient to constitute the offence.

**Ninth commandment—Thou shalt not bear false witness against thy neighbor.**

What is false witness?

This commandment is designed not only to forbid perjury, but also all falsehood under oath. Perjury consists in swearing wilfully, corruptly, and falsely, to some point material to the cause to be tried. Now falsehood is designed to be prevented in any form.

**Tenth commandment—Thou shalt not covet thy**

neighbor's house; thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

What is meant by covet?

It means to desire unlawfully and for purposes unlawful. This is the meaning of the command.

In the Gospel, or law of love, we have two commandments.

First: Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first commandment.

What is meant by love?

Love, in this commandment, means an affection of the mind and soul for God: delighting in and keeping his commandments, and they are not grievous to us. The heart here means the affections. It is used rather as a metonymy, or for the effect and not the cause.

What is understood by the soul?

Not only that principle of existence which is essential to being here, but that which is to exist hereafter. It is the anima, or breath, here, as well as the spirit which is to exist in the world to come.

What do we understand by the mind?

Here we are to understand the intellectual faculties of the man. It is used in other places in a more enlarged sense.

What is meant by strength?

By strength is meant physical power, as well as intellectual, given to man. All these faculties are to be exerted to the honor, the glory, and reverence of the Supreme Being.

The second command is: Thou shalt love thy neighbor as thyself.

What is the meaning of this commandment?

By neighbor is meant the whole human family. All men are to be considered neighbors. The love which you exercise towards your own frailties and imperfections, or your virtues, is to be the measure of that which is to be exercised towards others. To relieve any one of the human family in distress, is doing to your neighbor a kindness, and in the eye of the law of love loving them as you do yourself. It is doing as you would do to yourself in distress.

## OF RELIGION.

What do we understand by religion in its most general sense?

A system of faith and practice.

What does religion teach?

To worship God and do good to man.

What does religion consist in?

In performing every duty to God and our fellow men with right motives.

How does the Christian religion differ from other religions?

It differs from the Jewish religion in the belief that Christ has come and is to be worshipped as one with the Father and Holy Ghost.

What is the belief of the Jews?

They believe that Christ has not yet come, and that the sacrifices typical of him are yet to be practised. They are the preservers of the Mosaic account of the creation, the Pentateuch, and the other books of the Old Testament. The Rabbins also acknowledge as sacred the

**Talmud:** the body of Jewish laws, traditions, and explanations.

**What is Mahometanism?**

It is a mixture of Judaism, Paganism, and Christianity. They hold Allah to be God, Mahomet his prophet. Jesus Christ is held to be a prophet of an inferior order.

**What churches are the oldest?**

The Greek and Roman.

When were these churches established, and in what countries are they now the popular churches?

These churches were established shortly after the crucifixion of Jesus Christ: not as distinctive churches, but as Christian churches. The Greek, which is said most nearly to resemble the Christianity of the fifth and sixth centuries, is tolerated in Turkey, countenanced in Hungary, Slavonia, and Dalmatia, and established by law in Russia.

**Were the Nestorians a branch of this church?**

They were, and known in Turkey, in Asia, Tartary, and even in China. The Apostolic, Catholic, or Romish church, comprehends France, Italy, Spain, Portugal, Austria, a large portion of South America, and a part of the United States.

**Who is the spiritual head of this church?**

The Pope. His usurpations in France and the United States are by law effectually barred.

**What is the general name given to all churches which have been established in opposition to the Romish?**

Protestant. This name was given to them on account of Martin Luther's protest to the Pope against the sale of indulgences. The funds thus raised were applied to the building of St. Peter's church, one of the most magnificent

buildings in the world. It covers six acres of ground, of which Madame de Stael says: "It is the only work of art upon our real earth which has the kind of sublimity which characterizes the immediate works of the Creator." It is not in detail this grandeur appears; the beautiful we arrive at by degrees, but the sublime bursts upon us at once with all its grandeur. This church was 156 years in building.

Which are the leading Protestant churches?

The Episcopal, Presbyterian, Congregational, Baptist, Methodist, Unitarian, Universalist, Friends, the Lutheran, Dutch Reformed, the United Moravian or Hershutters, a sort of monastic institution, the Shakers, Tunkers, Armenians, and Campbellites.

Which sect is increasing most rapidly?

The Methodist. In 1850 the number of ministers at the North was 3873. The number of communicants, 645,667. At the South, 1584 ministers; members 491,786. Protestant Methodists, 83,000. The Episcopal Methodists, on the subject of slavery, are divided: those South believe that slavery may exist with a religious life and practice, and is sanctioned by the Bible.

What number of churches have the Baptists?

10,895.

What number of ministers?

6,406 ordained; licensed, 1211.

What number of members, or communicants?

724,028.

What number of Old School Presbyterian churches?

2592.

What number of ministers?

1860.

What number of communicants?

200,830.

What number of New School churches ?

1555.

What number of communicants ?

139,040.

What number of ministers ?

1453.

What number of Congregational churches ?

1971.

What number of ministers ?

1687. 197,196 members.

Of Protestant Episcopal churches, ministers, and members, what number ?

1232 churches ; ministers, 1373 ; members, 72,099.

What number of Roman Catholic ministers, churches, and members ?

Churches, 966 ; ministers, 1000 ; members, 1,153,800.

The above are within the United States.

What is the estimated number of Catholics in the world ?

116 millions.

What is the number of the Greek church ?

70 millions.

What is the number of members of the Protestant churches ?

42 millions.

What is the whole number of Christians ?

228 millions.

What is the number of Jews ?

Four or five millions.

What is the number of Mahometans ?

From 100 to 110 millions.

What is the number of Brahmins ?

60 millions.

What is the number of Schamanists, comprising the religion of Dalai Lama ?

50 millions.

What number of Buddhists, comprising the religion of Fo ?

100 millions.

What number of Fetichists, and other belief ?

100 millions.

What belief is required in Pennsylvania, Tennessee, and Mississippi, as a qualification for office ?

A belief in the Deity and a future state of rewards and punishments. In Massachusetts, Maryland, and North Carolina, a belief in the Christian religion is required as a qualification for office. In New Jersey no Protestant can be excluded from office. In all other states no religious test is required. The constitution of the United States does not allow it.

Are clergymen permitted to hold office ?

In most of the states they are excluded by reason of their calling. In the state of New York there is no constitutional prohibition.

Where does the effect of religious education discover its benefits in the highest degree ?

In the United States. Christianity sprang up in the bosom of Judaism. And though we may discover many things which are unseemly in the outward appearance of its professors, and many things unreasonable in some of the tenets and doctrines, and more in the practices, yet those precepts which are contained in the Bible, the text book of every sect, have been the means of producing, wherever its precepts have been practised, a higher state of civilization, and a more refined taste, purer morals, and a more exem-

plary life. We may look, from the errors of feeble man, to the Founder, for an example of all that is worthy of imitation. In the language of Bishop Barrow: "Survey the life of one among them; mark the wearisome travels he underwent over all the earth; the solicitous cares that did possess his mind for all the churches; the stripes, the reproaches, the pinching wants, the desperate hazards, the lamentable distresses with which he did conflict; then tell me how much his charity is inferior to his self-love? Did not in him virtue conquer nature, and charity triumph over self-love? He who from the brightest glories, from the immense riches, from the ineffable joys and felicities of his celestial kingdom, did willingly stoop down to assume the garb of a servant, to be clothed with the infirmities of flesh, to become a man of sorrows and acquainted with grief: He who for our sakes vouchsafed to live in extreme penury and disgrace, to feel hard want, sore travail, bitter persecution, most grievous shame and anguish: He who did not only contentedly bear, but purposely did choose to be abased, to be slandered, to be reviled, to be mocked, to be tortured, to pour forth his best blood upon the cross."

## OF MANNERS.

What are the general rules of good manners, or good breeding?

To treat all men with civility; to avoid what is offensive in action and behavior, and to avoid the indulgence of thoughts which lead to a violation of the foregoing rules.

What is courtesy?

It is politeness in manners, with kindness of heart. It



is the treatment of all with respect due to the individual in his peculiar station, or on account of virtues, or talent. A point in geometry has position but not magnitude. It is the end of the line. It is so with men: their station entitles them to respect.

What is suavity of manners opposed to?

To sourness, hauteur, and false pride, or a wrong estimate of a person's consequence.

Does elevation of rank, or title, justify a want of courtesy or civility?

The higher the station the more graceful the act, and the higher the claim to honor for the observance of those decencies and civilities required of others.

Does a want of courtesy, either from pride or too high an estimate of one's talent, indicate a character worthy of place or power?

It argues littleness of soul, and a false value of the gifts possessed, and those which are essential to greatness.

Is that which is unkind and ungentlemanly in the high, worthy of imitation?

It is not.

Is retort improper in a graceful and courteous manner?

No. Rudeness is often effectually silenced in this way.\*

\* On three several occasions we witnessed the happy effects of the retort courteous. The first was on the presentation of testimonials from men of acknowledged merit to one who felt himself to be a little above the common level. He observed, tartly, that certificates might be obtained for any thing. The man addressed replied: "Be candid, sir; do you believe A, B, C, and D, men of the highest literary talent and moral character, would certify for a perfect stranger unless there was merit in the work?" On another occasion he was told by one that he did "not wish to see such stuff." The man addressed, with equal independence, said to him: "Rely upon it, sir, there is no harm in being civil." Again application was made for a hearing when at leisure. He was asked roughly whether he had any thing to give. The reply was, "Certainly, treat me like a gentleman and I will give you a good name." In all the cases named, the object was answered, and even some interest manifested in favor of the individual.

Can that which is untrue in fact ever be consistent with high honor, or with purity of heart?

The object generally is an insult which the person is too cowardly and too mean to avow. He seeks abuse in the garb of a hypocrite and knave.

Can it, in this land where all are equal and all have equal rights and privileges, be proper for those the most elevated in station, to manifest discourtesy and unkindness to the lowest?

God has made all dependent in civil society, on each other. Kindness and civility are due to those who are below, or who are less highly favored, as well as suavity to our equals, and honor and respect to those who are raised a step above us. This consists with the harmony and frame-work of society. Each timber has its place, and each receives its peculiar shape, length, breadth, and thickness, adapted to the object designed.

Is it not the duty of those exalted in point of privileges above their fellows, to show their elevation by an observance of all the decencies of life?

We have no high and no low, except what are made so for a day, a week, month, or year. They put on and put off the trappings of office without feeling elevation or depression. The more simple and lowly our situation and manners, the more durable will be our government and our own elevation.

Should we not allow the same freedom to others we enjoy?

Whether we do or not, the thoughts are free, whatever hauteur, pride, or disdain the wealthy assume, or the well-descended claim a title to. The turnings and over-turnings in this world, are such that those who are to-day

at the bottom of the ladder, will to-morrow be at the top. In some elevation, the eye may look beyond this horizon to that which is to come. These goodly gardens which are fresh to the possessors to-day, may be faded to-morrow, as the sun of prosperity shines upon them or is turned to those of another.

Should we not in our intercourse endeavor to increase the comforts and promote the happiness of our fellow-men?

It is the little things of life that destroy our peace : the slights, the taunts, jeers, and insults, that fester from the inflammation produced by them and become sores. We should observe, then, all these little decencies and attentions ; or in Bible phrase, "make to ourselves friends of the mammon of unrighteousness." We find few in this world that will not return like for like. If we treat others with scorn and neglect, the day and hour will come when it will be measured back to us, not measure for measure, but four-fold.

In view of the end of life, should not there be a perfect reciprocity in all our acts?

There is in the city of silence, no elevation of rank : the dust is equal. Splendid mausoleums and stately monuments, are for the living ; or in the language of an unknown author, pointing to the grave, says, "it is here the dead lie," and elevating his hand to the inscription, says, "it is here the living lie."

Can the declining to speak to another under any circumstances, be consistent with true dignity or high talent?\*

\* There is sometimes manifested, by those in high stations, boorishness and churlishness, and by those who hold it by no uncommon merit ; many

It seems to say, my station gives me the power to insult you with impunity.

What is this called?

Sending to Coventry.

What is the usual notice in passing in the streets at a distance?

A nod of the head, a touch of the hat, or slightly lifting it.

What does the highest state of society require?

It requires the wants and wishes of others to be placed before our own and first gratified. The small things which we do in eating, drinking, and sitting; we are to help others first, and to give them the preference as to seats.

Is requesting one who has called not to call again, consistent with the lowest state of good breeding?

It is neither consistent with common courtesy or common discourtesy; even the lowest state of society is above wanton violation of the feelings of others, and the plainest rules of decency.

Are coarse and harsh epithets consistent with good breeding?

They are one of the evidences of ill manners.

Is rudeness in manner ever to be tolerated?

times by those who obtained it by a strong arm and stout cane. Like a log sometimes they have been thrown into a stream shallow and babbling, and floated into deep and silent water: and when men decline the common civilities, and descend to downright lying, in manner they express the sentiment of Horace and Virgil: "*Odi profanus vulgus et arceo*,"—"I hate the profane vulgar, and I restrain them, too;" or, as Virgil expresses it: "*Procul, O procul, este profani*,"—"Keep off, ye profane—O keep off." This, in men of station, even to the beggar or felon, "is pitiful—it is wondrous pitiful." From such men we can truly say, as in the litany, "Good Lord, deliver us and our nation."

It is not, either by word or act.

Is it from a constant practice of the little decencies of life, good feeling is preserved and friendship contracted and cemented ?

Enmity is produced by a contrary practice ; the practice of common courtesies will make friends of enemies.

Are the principles of Christianity and true politeness the same ?

They are : the virtuous man will not offend you, because it is inconsistent with the practice of a Christian. The true gentleman, or lady, will not offend you, because it is inconsistent with true politeness.

Is the drinking of health what a person is bound to accept to gratify any one ?

It is not. No man has a right to require either a conformity in taste or principle of his guest to his own : a pledge in wine is not to be answered in water. It is no more a breach of good manners than to decline to play a game of cards, or dice, or to get intoxicated to please a friend.

Are particular formalities and local usages a part of good manners ?

They are not. Good manners are not local, particular, or confined to place or persons.

Is whatever is offensive in word, or act, or in any way inconsistent with the decencies of life, contrary to good breeding ?

Whatever tends to create private feuds, promote secret whispering, tale-bearing or slandering, is not in conformity to good taste or good breeding.

Are parents culpable for not teaching their children good manners ?

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They are. Whatever their talents are, they can teach by example and precept the decencies of life.

## NOTICES.

*Going to, attending at, and returning from, school.*

What objects did you see on the way to school?

I saw herds grazing.

By whom were they made, and for what purpose?

They were made by the Creator of man, for his use.

Who causes the wind to blow, the rain and snow to fall?

The same Almighty Being who causes the grass to grow, and the sun to shine, and flowers to bloom.

What impressions do you have on beholding His works?

I am impressed with the greatness, power and goodness of God, who formed the fish of the sea and the fowls of the air, and the flocks and herds upon a thousand hills, to supply man with food and clothing.

What species of cattle did you see?

I saw cows, oxen and horses.

To what use is the cow put?

She is kept to give milk, to nourish and to perpetuate the species.

What is made of the milk?

Butter and cheese.

What is done with oxen?

They are used for the purpose of drawing loads, of fattening and making beef.

Of what use is the sheep to man?

It supplies him with food and clothing.

What is the horse made for ?

It is used to ride, to draw loads and carry them from place to place.

What other objects did you see on your way to school ?

I saw birds flying in the air and sitting on trees.

What use are they to man ?

They destroy worms and insects. The stork, a bird of Holland, eats the worm that destroys the dyke. It is made death to kill one, by law. They are created to delight the eye by their plumage, and to give pleasure to the ear by their music. The song of the bird creates pleasure in the heart of man and beast.

What else did you see ?

I saw the canal, and boats drawn on it.

What is a canal ?

An artificial channel for water. Boats navigate it with loads of timber, flour, and other articles of merchandise or traffic.

Who was the first efficient agent in constructing the Erie canal ?

DeWitt Clinton.

When was this canal commenced ?

On the 4th of July, 1817, at Rome.

What else did you see on the way ?

We saw the railroad, and cars propelled by steam on iron rails.

What is the engine called ?

A locomotive. Carriages are called cars, and are moved by a steam engine called by the foregoing name.

Who invented the steam engine ?

James Watt.

Who first perfected the application of steam to propelling boats?

Robert Fulton. Edgeworth, of England, applied steam to propelling or drawing cars.

What directions did you receive when you left home for school?

To go directly to school, and return directly from it, and not to play or loiter by the way, and to do my duty at school.

Did you obey them?

As to coming, we did.

Did you treat your fellows on the way with kindness and attention?

We did.

Did you treat the stranger you met with civility and respect?

We did.

Did you return a civil answer to the question he asked you?

We did.

Did you give him correct information as to the way, when inquired of by him?

We did.

What was the Greek law on this subject?


If any one gave a stranger information not true as to the right way to a given place, it was punished as a crime, by the public execrations of the popular assembly.

What invention is more recent, and as a messenger of news, stands above every other in speed?

The telegraph.

Who was the inventor?

Professor Morse, of Columbia College.





What object is it designed to accomplish ?

It is designed to furnish news of the rise and fall of produce, of deaths, marriages, of doubts as to the safety of property or debts, of the commands of government.

How is intelligence communicated ?

By alphabetical characters formed by the telegraph at the end of the line. It is sent by means of the electrical fluid on a wire placed on poles. This is done at all the intermediate stations.

How rapid is the transmission of information ?

It is as rapid as the message can be transmitted by means of single letters to the station.

Are these wires placed by the side of the main roads ?

They are.

How many miles of telegraphic wire are now laid ?

In the United States there are 15,000.

How many miles of railroad ?

8,500.

What object had you in coming to school ?

I came to study, and to learn to read and write, and all branches taught in school.

Do you intend to do your duty ?

I do.

Is it the duty of scholars to obey the master ?

It is: and set an example worthy of imitation before all.

Is it their duty to treat their fellows kindly ?

It is.

Is it their duty to treat the aged and honored with respect, and all with attention and civility ?

It is.

Do you learn your place and the extent of your powers here ?

By comparing them with others, we know the exact measure of our intellect as well as of our bodies.

What other learning do you obtain here ?

We learn men, human nature: by what motives and passions they are influenced.

What other benefit do you gain ?

We form friendships beneficial in after life.

## FACTS.

What is the comparative strength of the United States now, and when the constitution was adopted ?

In the number of States it has more than doubled. In 1789 there were in attendance Senators from eleven States; in 1790, from twelve States; in 1791, from the thirteen original States. At the organization of the government, there were twenty-two Senators and fifty-eight Representatives. At the close of the first Congress there were, of both Houses, ninety. There are now two hundred and ninety-five.

What was the population in 1791 ?

3,227,046 : slaves, 694,820 ; in the whole, 3,921,866.

What is the population in 1851 ?

23,267,495.

What was the amount of imports in 1793 ?

\$31,000,000.

What in 1851 ?

\$178,138,318.

In the same years what were the exports ?

\$26,100,000 in 1793.

What in 1851 ?

\$151,896,720.

What was the area in miles of the United States in 1793?

It was 805,461. It is in 1851, 3,314,365 miles.

What number of treaties in 1793 with foreign powers?

Nine.

What is the number in 1851?

It is ninety.

What is the area of the present capitol and enlargement?

It is four acres and a half; without the enlargement, it covers one and a half.

What were the number of light-houses then?

Twelve.

In 1851 what number?

Three hundred and seventy-two.

What was the amount received into the treasury then?

\$5,720,624.

What is it in 1851?

It is \$43,774,843.

The expenses of government then, what?

\$7,529,575.

In 1851, what?

\$39,355,268.

*Some of the Principal Events in the History of the United States.*

The first English settlement was made on the banks of the James River, in Virginia, in 1606.

In what reign was it?

In that of James I., King of Great Britain.

When was New-York settled?

It was settled in 1614, by the Dutch.

What was it called?

New Netherlands. A fort was built at Albany, and in 1615 a settlement was made at New Amsterdam, now New-York, on the island of Manhattan.

When did the English obtain possession of it?

In 1664.

New-England was settled 1620, by whom?

By the Puritans, or dissenters from the Church of England, who fled from persecution in the north of England. Mr. Robinson and his church took up their abode at Amsterdam in 1607 and 1608. They afterwards removed to Leyden, and from thence came to America, and on the 20th of December landed at Plymouth.

What did they do previous to landing?

They made what would be termed a constitution: written articles of agreement, by which they were to be governed.

What number of souls were lost in five months?

Out of one hundred and one, they lost one half.

How did they live?

Like the primitive Christians—in common. They had a community of interest and a common magazine.

What were the laws of the first colonies of New-England?

The magistrates governed by temporary regulations or discretionary decisions, aiming to bottom all their laws on the word of God. In Massachusetts the discretionary power was thought to be unsafe, and in March, 1638, a committee was appointed to devise a body of fundamental laws. In 1639 this code was published, and in 1649 the general court enacted the laws.

What was the code called?

"The body of liberties." These were mostly copied in Connecticut.

Who were the compilers?

They were puritans of strict probity and religion. Some of the Levitical laws were adopted. Blasphemy, the denial of a God, adultery, stubborn disobedience of children, and witchcraft, were punishable with death. The Plymouth colony were governed by similar laws.

What civil officers were first elected?

A Governor and one assistant. In 1624 four more were added, and in 1633 two more. In 1639 deputies were chosen and formed one house, with the Governor and assistants.

Where was the supreme power of deciding causes vested?

In the court of assistants in Massachusetts. In Plymouth, in the Governor and assistants, in 1634, by law. This also was the law of Connecticut.

What was the order of keeping holy time?

Saturday evening was kept as holy time. The order was made April 17th, 1629, by the Governor and deputy governor of the New England Company, and dated in England. All labor was to cease at three o'clock Saturday afternoon: the rest of the day was ordered to be spent in catechising and preparation for the Sabbath.

What regulation existed in Boston as to lectures?

Four lectures were preached weekly, until October, 1634, it was reduced to two, and is now reduced to one.

What regulations in lieu of church feasts and fasts?

Days of thanksgiving and fasting were adopted in lieu of them.

How long did the community of goods and possession continue in Plymouth?

For only three years. In 1623 the colony were in danger of perishing with hunger. A portion of land was assigned to every family, and every single person was placed in it. They were left to provide their own food from their own magazine.

Were sumptuary laws adopted in New England?

They were for a time. Gov. Winthrop laid aside the custom of drinking healths at his own table. In 1639 it was forbidden by law. The use of tobacco was prohibited in 1634; immodest fashions and costly apparel were also prohibited. In 1633 the price of labor was limited: a master workman was allowed two shillings, other laborers eighteen pence a day. In 1640 this law was repealed, leaving every town to regulate the price of labor.

What was the ship in which the Pilgrims embarked called?

It was called the Mayflower.

When was the first ship built in New England?

In 1626. The people, exposed to great danger in an open boat, and having no ship carpenter, employed a house carpenter, who sawed into two parts their largest boat, inserted timbers, built a deck, and rigged it. In 1631, on the 4th of July, the first vessel or bark of thirty tons was launched at Mystic, and called, truly, "The Blessing of the Bay." This was symbolical in name and day of the Independence achieved by and the blessings of commerce. It was built by Gov. Winthrop.

What were the causes which turned the attention of the planters of New England to commerce?

All the money possessed by the planters had been expended in beginning a plantation. Foreign ships traded with them, but took little besides money in payment. This soon drained all planters of cash. Brass farthings and bullets were used for small change. In 1640 the scarcity of money was such that a law was passed directing grain to be given in payment of debts at fixed prices. If no personal estate was to be found, lands were to be appraised on execution. This was the foundation of tender laws. The price of land and cattle fell to a fourth of their former value. This put the people upon sowing flax and hemp, and importing cotton. The apprehension of want of foreign commodities, caused the building of ships at Salem and Boston in 1640. Peltry was the principal article of export, and beaver skins purchased of the Indians. This trade was so important, each colony claimed an exclusive right to trade with the Indians in their limits. The planters imported much of their provisions. In 1631 their wheat cost them fourteen shillings sterling a bushel; corn, or maize, ten shillings.

When and where was the first mill erected?

It was a wind mill near Watertown, in 1632, and in the same year it was taken down, and in August placed on the hill near Boston. To this mill corn was brought from Piscataway to be ground. In 1633 a water mill was built at Roxbury. In 1636 a wind mill was erected at Charleston.

What was the cost of clearing a single acre of land at Hartford?

Fifty pounds sterling. The roots of the trees were all dug out.

When was the first printing press established in New England?

It was established by one Day at Cambridge, in 1639. The proprietor's name was Glover, who died on his passage.

What was the first printing done?

The freeman's oath was first published. The second an Almanac. The third was a version of the Psalms. The first revised code of Connecticut laws was printed by Samuel Green at Cambridge, Mass., in 1675. The first Gazette published in New England was the News Letter, printed in Boston, 1701. The first Gazette at New Haven, 1755, by James Parker.

Where was the first college established?

It was established at Cambridge. It was named Harvard, in 1638. In 1700 a charter of a college was granted. Abraham Pierson was the first rector, or president. In 1716 it was removed to New Haven and named Yale College; before it had been held first at Keilingworth, and then at other places.

When were public schools established in New England?

On the first settlement. In Massachusetts and Connecticut, every town was compelled by law, that had a certain number of householders, to support a school. In Connecticut females were included. The present school fund in Connecticut is over two million of dollars. The managers of the public schools in a beautiful city of the west, inhabited mostly by descendants of Connecticut, say: "that the right to a bounty from the public of a good education, has been recognized as cordially as the right to Heaven's bounties, light and air."

What was the origin of the different rates of coin in the colonies?



Their coin was rated in sterling money for almost one hundred years. On account of the difficulty in procuring money, some of the colonies passed laws raising the value of the coins. This occasioned the proclamation of Queen Anne, A. D. 1708, which fixed the nominal value at one-fourth above sterling money. The dollar passed for six shillings. In Virginia and New England this is the current denomination. In other colonies the depreciation of paper, bills of credit, and the current rate of exchange, raised the coins, silver and gold, still higher. The pound and shilling differ in value, but not the dollar.

In the election of officers, the freemen used beans and corn. A bean gave a negative vote, and a kernel of corn an affirmative vote.

By law in Connecticut, the Governor must be taken from the assistants. This law, in 1708, was repealed, and the freemen were empowered to elect from their own body.

Who were freemen ?

Members of the church, in full communion, of good character, and possessing a certain amount of property. In addition the freeman's oath must be taken before he could vote for a ruler.

Did freemen vote by proxy ?

They did. At first this was not sanctioned by charter, which vested the government in the court of assistants and freemen. In 1636, the freemen in remote towns were authorized to send their votes by proxy. One reason assigned was, that provisions for the whole body of freemen could not be obtained at Boston.

When was the representative system first adopted ?

The Plymouth colony was at first a perfect democracy,

and met in person with the Governor and assistants. In 1639, deputies were chosen. In Massachusetts there were four general courts in a year in 1634. At the court of elections the freemen met in person ; at the three other courts three deputies from a town were sent, afterwards two. About this time a dispute arose as to the power of the assistants to negative the vote of the freemen. This dispute terminated by a motion to meet in separate chambers, passed in 1644, and no law or resolution was binding unless it passed both bodies.

What tribes of Indians were most powerful in the early settlement of New England ?

The Pequots of Connecticut and Wampanoags of Rhode Island, were the most warlike.

By whom were the Pequots exterminated ?

By Capt. Mason. Hartford, Wethersfield, and Windsor, furnished 90 men ; with these, and 500 Narraganset Indians, he surprised the Pequots, entered their fort, burnt their huts, and killed from six to seven hundred of the tribe. This was in April, 1637. The tribe became extinct. There was a combination of the colonies to destroy this nation. Mason arrived first and struck the fatal blow.

What was the most bloody war ?

That which is known as King Philip's war. The most bloody scenes were witnessed at Deerfield, Hadley, Springfield, and other places ; no age or sex were permitted to live. Philip, the sachem of the Wampanoags, was the author and soul of the war. He was killed on the 12th of August, 1676, at Mount Hope, in Rhode Island, now Bristol. His wife and son were sold to a West India planter for life.

How many kinds of governments had the colonies ?

Three: Proprietary, Royal, and Charter. The proprietor, deputy, or his heirs, were governors; in the Royal, governors were sent; charter, they were elected.

What was the number of slaves in the thirteen colonies in 1776 ?

502,102: In Massachusetts, 3,500; in Rhode Island, 4,373; in Connecticut, 6,000; in New Hampshire, 629; in New York, 15,000; in New Jersey, 7,600; in Pennsylvania, 10,000; in Delaware, 9,000; in Maryland, 80,000; in Virginia, 165,000; in North Carolina, 75,000; in South Carolina, 110,000; in Georgia, 16,000.

What is the present number ?

3,070,734.

Where was the first blood shed in the revolutionary war ?

At Lexington, on the 17th of April, 1775.

Where was the first considerable battle fought ?

At Bunker Hill, so called, on the 17th of June, 1775. In 1825, on the 17th day of June, a monument was commenced, and the corner stone laid by the Marquis La-Fayette. It is 30 feet square at the base, and 16 feet at the top. It is 221 feet in height: stairs are erected within by which to ascend to the top.

When was Washington appointed commander in-chief of the American armies ?

On the 15th of June, 1775.

What two victories were most decisive in the war of the revolution ?

That over Gen. Burgoyne, on the 17th of October, 1777, at Saratoga, New York, who surrendered to Gen. Gates, with his army of 5750; and the surrender of Lord

Cornwallis, on the 19th of October, 1781, to Gen. Washington, at Yorktown, in Virginia, with his whole army of 7500 men.

What were the general orders of Washington on this event ?

That Divine service should be attended in every brigade, and all not on duty should attend the service. Congress went in procession to church, and made public acknowledgments of gratitude to Heaven for this extraordinary and singular event, and the interposition of Providence in favor of America. All under arrest were discharged.

When were the preliminaries of peace agreed upon ?

In 1782, Nov. 30, at Paris ; and the project of a treaty was signed by Benjamin Franklin, John Adams, John Jay, and Henry Laurens, for America, and Mr. Oswald, on the part of Great Britain. On the 3d of September, 1783, the definitive treaty of peace was concluded and settled. It was signed by Benjamin Franklin, John Adams, and John Jay, for the United States, and by Mr. David Hartly, for Great Britain, at Paris.

When were the United Colonies, now the United States, declared free and independent ?

On the 4th of July, 1776.

By whom was this done ?

By the Congress of the United States.

Who was the President of Congress at that time ?

John Hancock.

In what way was it declared ?

By a written declaration, setting forth the grievances of the Colonies, and a Declaration of Independence published to the world.

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What were the names of the committee who reported this Declaration ?

Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and Robert R. Livingston.

Who drafted this Declaration ?

Thomas Jefferson.

How many Representatives were in Congress at this time ?

Forty-seven.

How many exact likenesses of these men have been taken ?

Thirty-seven.

By whom were they taken ?

By Col. John Trumbull.

Where does this painting hang ?

It occupies the first panel on the right as you enter the Rotunda of the Capitol of the United States through the west folding door.

How many paintings are designed for the panels of this vast room ?

Eight. Col. Trumbull's fill four. Two of the other panels are now filled by historical paintings.

By what painters ?

The Baptism of Pocahontas, a splendid painting on the right of the door to the Senate chamber out of the Rotunda, is by Chapman. Pocahontas is represented kneeling at the chancel before the altar, dressed in white; her countenance is mild, intelligent, and prayerful. The Rev. Mr. Whitaker stands behind the balustrade, in a white surplice, by the side of a baptismal font, a common trough dug out for the occasion. The church is of forest trees, unhewn. Rolfe stands at a little distance to the

right, viewing the scene, with great anxiety depicted in his countenance.

The landing of the Pilgrims is a painting hanging in the panel to the left of the door to the Hall of the House of Representatives. It is by Weir. The dress, countenances, deportment, and expression of the characters, are all calculated to fix the attention of the spectator. A part are in military costume. Fortitude, mingled with religious zeal and independence, cause the scene to make a deep and solemn impression upon the beholder. One has fallen into the water, which is white with foam, and he is struggling for life.

What portraits occupy the Hall of the House of Representatives?

Gen. Washington's, in citizen's dress. It is above and behind the speaker's chair. That of LaFayette is placed on the west wall at the left of the speaker in the chair. He also is in citizen's dress.

On what day did Washington resign his command of the army?

On the 23d day of December, 1783.

At what place was Congress then sitting?

At Annapolis.

Who was President of Congress?

Elias Boudinot.

When was Washington born?

On the 22d of February, 1732.

To whom did Washington resign his command?

To the Continental Congress, and delivering his commission to the President of that body.

When was Washington elected President?

In 1789, on the 4th of March, he became President.

How long and when did his term of office expire ?

He served eight years. His term of office expired March 3d, 1797. His farewell address bears date 17th of September, 1796.

Where and when did he die ?

He died at his residence at Mount Vernon, Virginia, on the 14th of December, 1799, after an illness of two days, aged almost 68 years.

What were his last words ?

"I am not afraid to die."

Who succeeded Gen. Washington as President ?

John Adams, on the 4th of March, 1797.

Who succeeded Adams ?

Thomas Jefferson, on the 4th of March, 1801.

When did they die ?

On the 4th of July, 1826. Mr. Adams in the 92d year, and Mr. Jefferson in the 84th year of his age.

James Madison succeeded Mr. Jefferson, when ?

On the 4th of March, 1809. On the 3d of March, 1817, his term of office closed. He died on the 28th day of June, 1836, in the 86th year of his age.

James Monroe succeeded Mr. Madison, when ?

On the 4th of March, 1817. He held the office eight years, and died on the 4th of July, 1831, in the seventy-second year of his age.

John Quincy Adams entered the office, when ?

On the 4th of March, 1825, and held the office four years. He died on the 23d of February, 1848, at Washington.

When did Gen. Andrew Jackson succeed to the office ?

On the 4th of March, 1829. He held the office eight years.

Where and when did he die ?

He died at the Hermitage, in Tennessee, on the 28th of June, 1845.

When was Martin Van Buren inaugurated ?

On the 4th of March, 1837. He held the office until the 3d of March, 1841.

When did William H. Harrison succeed to the office ?

On the 4th of March, 1841, and held the office one month. He died on the 4th of April after his inauguration, in the 69th year of his age.

Who then, by virtue of his office, was President ?

John Tyler, the Vice President, became the constitutional President, and held the office as such until the 3d of March, 1845.

When did James K. Polk enter the office ?

James K. Polk was elected and entered upon the duties of his office on the 4th of March, 1845, and closed his term of office March 3, 1849, and died shortly after his return to Tennessee.

When did Gen. Taylor succeed to the office ?

On the 4th of March, 1849, Gen. Zachary Taylor came into office, and held it till the 9th of July, 1850. He died while Congress was in session.

Who then became President ?

By his death Millard Fillmore, Vice President, became President.

How large is the Rotunda of the Capitol ?

It is 90 feet in diameter, and the height of the room is 95 feet. The floor is tessellated and made of marble.

What paintings occupy the two panels on the right ?

The Declaration of Independence, and resignation of the commission of Gen. Washington.



What ones on the left ?

The surrender of Burgoyne to Gen. Gates, and the surrender of Lord Cornwallis, at Yorktown. General Lincoln was designated to receive the sword and take command of his Lordship's army. At Charleston Gen. Lincoln had been pointed by Cornwallis to an inferior officer to deliver his sword. Gen. Washington never suffered his officers, though he was styled a rebel chieftain "of a rebellious clan," to be dishonored without putting in force the law of retaliation. The rules of war he never suffered to be violated with impunity.

How large is the library ?

90 feet by 34. It contains over 30,000 volumes. After the burning of the first Capitol, by Admiral Cochrane, Mr. Jefferson's library was purchased at \$25,000. This library comprises the best books in the present library.

Where is the exhibition of the most curious mechanical models, tropical plants, animals, and mementoes of by-gone days and striking events, and the costume of distinguished men ?

On the second floor of the Patent Office. You have here all the models of the patented machines in the United States ; plants from different parts of the globe ; seeds collected by the officers of the Navy ; the whole military dress of Washington ; his camp chest ; the pewter plates and platters, tea-pot and tea-cups, knives and forks : from the size they are a curiosity. You have a coat and epaulettes of Gen. Jackson worn on the 8th of January, 1815 ; his sword drawn against his recreant colonel, and worn when he defeated and slew Sir Edward Packenham, at New Orleans. This room is 275 feet in length.

What historical events are given in alto relievo, or bold relief, on the walls of the Rotunda?

The Landing of the Pilgrims; Penn in treaty with the Indians; the Preservation of Capt. Smith by Pocahontas; the Adventures of Col. Boone.

What is placed over the door of the Hall of the House of Representatives, in front of the Speaker's chair?

A time-pièce, with a female marble figure seated on it, with pen in hand. It represents the car of time, with the genius of history seated on it noting down the passing events.

When was the corner stone of the first Capitol laid?

In 1793, on the 18th day of September, by General Washington, in the city of Washington.

On what day and by whom was the corner stone of the extension of the present Capitol laid?

By President Fillmore, on the 4th of July, 1851.

How many colleges are there in the United States?

121.

How many public libraries?

694.

What number of volumes do they contain?

2,201,632.

How many post offices in the United States?

11,551.

How many miles of mail transportation?

46,541,423.

What number of miles in post routes?

178,672.

What number of school libraries?

10,000.

What is the number of volumes in them?

E\*



2,000,000.

How large is the present Capitol?

It covers one acre and a half of ground. The east front contains too many sculptured figures, columns and decorations to be described. The likeness of Columbus, a marble figure, stands on one of the projections. It is a noble figure; he has one arm extended horizontally, holding a globe in his hand; with a female Indian figure bent down and looking up at the globe, which Columbus is explaining to her. It is said by those who have seen like buildings in other parts of the globe, to be the most splendid in the world. The building, the yards, fountains, terraces, shrubbery, flowers, jets, gravel and flagged walks, are objects that cannot fail to attract the attention of the stranger and visitor.

When was the second war declared against Great Britain?

On the 18th of June, 1812.

When was peace concluded?

On the 14th of December, 1814, peace was concluded at Ghent.

When was the battle of New Orleans?

On the 8th of January, 1815, by Gen. Jackson.

## OPINIONS.

There are many cases of concealment, of simulation and dissimulation, given by Cicero, on which civilians and moralists of the present age disagree with him. The case of the corn merchant of Alexandria is one. Ethical writers have sought a salvo for the corn merchant's conscience and for the dealers' consciences of the present

time, without any effort to check the spirit of gain all-prevalent at the present day. The doctrines of Cicero had undoubtedly the prejudice of his nation in part for their foundation.

What was this prejudice?

That every merchant was corrupt, and a mean and unworthy man. Rome was devoted to arms; Greece to the fine arts; Carthage to commerce. He had, from the general want of faith in Carthage, attributed Punic faith to all who pursued the business of her citizens; and to trade itself he had applied the opinion of Lacon, "that wherever there was trade there was fraud." These modern writers say that the cases Cicero puts, human laws cannot and should not reach; though morally wrong they are legally right; and some of them they say are not wrong in the court of conscience. Without going at length into these cases, two of which were referred to in a note to the "Guide Book," viz: the corn merchant of Alexandria, whose ship laden with corn for the people of Rhodes in time of famine, passed other ships bound to the same market. On his arrival at Rhodes, he sold for all he could get without giving notice that other ships would shortly arrive. And again he puts the case of Tiberias Claudius Centumalus, who owned a house on Mount Cœlius, one of the seven hills on which Rome is built, the height of which intercepted the view of the augurs; the upper story was by them directed to be pulled down. Claudius advertised and sold the house as a city residence not joined by any other building, without notice of the decree of the augurs. Publius Calpurnius Lanarius bought it. When he had ascertained that Claudius advertised the house and sold it, notwithstanding

ing the decree had been served upon him, after the upper story had been pulled down, Lanarius brought a suit before Cato, the Prætor, who decided that as he had not made known the decree, he was liable in damages. And further, that it pertained to good faith that any vice known to the vendor should be made known to the vendee. Cicero says, if Cato is right, the merchant of Alexandria ought to have made known the fact of other ships being on the way to this market. A third case of concealment is put. A building is advertised as perfect, some of the chambers of which were defective and pestilential, Diogenes, the agent of the vendor. Antipater, for the vendee, says: What difference is there in advertising a building as sound and healthy, than to misdirect a man who is out of the way; this the Athenians punished by public execrations. In the sale the vendor did more, for he knowingly led him out of the way. Diogenes says: Who indeed compelled you to buy? The owner advertised for sale what did not please him; you bought what pleased you. What if he did advertise his villa as good and well built: if you had an opportunity to examine it, has the owner deceived you? Wherever there is the judgment of the buyer there can be no fraud of the seller. What would be more foolish than to declare or narrate the vices of what he sold! How absurd would it be to employ a crier to declare, "I sell a pestilent house!" Cicero in conclusion says, to be silent is not always to conceal, yet it is not open, not simple, not just, not like a good man, but rather of craft, of obscurity, of cunningness, deceitfulness, wiliness, rashness, knavery, and subtlety.

After these three cases of silence and concealment, he

puts the case of false exhibitions and false appearances : a Roman knight, by the name of Caius Canius, who wished to purchase a villa near Syracuse, who was there not for the purpose of trade but mainly for enjoyment. He wanted to buy some pleasant gardens where he might invite his friends and be free from interrupters. When it became known, Pythias, who was a broker or banker for the Syracusians, said he had no gardens to sell, but he had those that Canius might use as his own if he wished. Pythias invited Canius to supper with him the next day. Prior to the time he engaged fishermen to station themselves and fish before the gardens of Pythias. A multitude of boats came ; each had the best of fish. In consequence of the sight, Canius became more earnest to buy. Pythias set his price, and Canius bought at it. The next day he went to his villa and there were no boats, no fish. Here was fraud on one side, and want of prudence on the other. It was pronounced evil, deceit : where one thing is dissembled and another is acted. Cicero lays it down as necessary, that from the whole of life simulation and dissimulation should be taken away. All our ethical writers declare that there is nothing morally wrong in these bargains. We may well inquire, whether the moral sense is stronger in an intelligent Heathen than in a Christian ? We have no middle cases. Right and wrong cannot be merged or mingled.

Is every act virtuous or vicious ?

It is. All necessary acts are virtuous. All unnecessary are vicious.

Can we apply the skill and perfection of gaming to the moral character of men ?

We cannot, for no man can be perfect in moral character.

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Why is this the case?

It is inconsistent with his condition: his knowledge is imperfect. One of the principles of the law of nature is, man is placed here to pursue his own happiness.

Can he conform to that law without the improvement of his mind, manners, and morals?

He cannot. Happiness cannot consist in the gratification of the senses alone, or mere animal gratification.

What, then, must constitute his true happiness?

It must consist in reading good books, in magnifying that law which he is bound to obey, and in the worship of that Being who hath created him.

What books stand first on the list of didactic works?

The Old and New Testament, and such other works as explain and enforce them. Reading comes first, hearing after it. Why? Because there can be no hearing understandingly until after reading.

Can the Bible be fully apprehended without some knowledge of other books?

It cannot.

If we take the Bible as an example, are works of fiction to be excluded?

Fables, allegories, and parables, are all of the same character.

What is an allegory?

Allegories are continued metaphors. The 80th Psalm is a perfect allegory or allegories. That part which represents the vine is most beautiful. The riddle of Sampson is an allegory, in the 14th chapter of Judges. The eastern nations conveyed instruction in parables. Sacred truths in the Bible are conveyed under mysterious figures, riddles, fables, parables, and allegories.

What are they given for?

For our improvement in life, and in death, the end of life.

Are works of taste, in their object and end, injurious to the morals and manners of the rising generation?

They are not. Mr. Foster says, some works of fiction are mere bundles of folly. Will not this apply to other works as well as those of taste and fiction? If these works are so demoralizing, why place parts of them in the hands of children for every day reading? All our reading books contain portions of these works. The older quotations are made from *Gil Blas*, by Le Sage. Modern works have parts of Scott, Miss Sedgwick, and many others. It will not be denied that play reading and play going are as injurious as that of ordinary fiction.

Are not moral essays generally approved, and are they not in their tendency below novel or pure fiction?

They seldom point to Christ, the true way and the only door by which to enter the kingdom of Heaven. The moralist picks out the loose stones and MacAdamises the old way. The writer of fiction does not pretend to teach the way to heaven, therefore does not mislead any one. The *Vicar of Wakefield* contains suggestions which have been more generally followed than most other works. Lord Thornhill and Parson Primrose, are among the first characters. In prosperity and adversity, Dr. Primrose pursues the path of true piety and true honor. He does not always seek the occasion, but he profits by them, and gives instruction suited to them. He evidences, by his own life, the power of religion, and teaches by example and precept. He shows that men may be useful in every station, and every place. He gives les-



sons which have been followed by a Fry and a Howard, the great philanthropists and prison reformers of the day. Of Howard Mr. Burke says, he visited all Europe to survey the mansions of sorrow and pain, to collate the distresses of all men in all countries. Whether we view Lord Thornhill as the simple Burchil, carrying toys, cake, and candy, for children, or as the Baronet, giving lessons that in after time have caused punishment to be apportioned to crime, and the laws to be more perfectly executed, he is filling every place with dignity, and with usefulness to others, and credit to himself. This is a book read by the young and old, by the learned and unlearned, by moralist and civilian, and by none without pleasure and profit.

Do these works break down the religion of pounds, shillings, and pence?

They do: and show that the ledger-book, the counting room Bible, is not one which savors of Heaven. They warm the heart and create love for all: for distant lands and nations, for children, and for all objects in themselves lovely. They show us that it is folly to pretend to have the love of God and rejoice in an entrance on a state of being untried, while bitterness and hatred, and the indulgence of an unhallowed temper here prevails. We do not say that they cultivate love in its purest form, for all earthly love is impure; but we do say, that they destroy the cool, calculating spirit that is too prevalent in the world. They take away that spirit of pure love of gain, which would take the last dollar a poor man has to satisfy a demand founded in fraud, and with interest computed four times a year to prevent waste. They polish the language; they mend the manners; they give elegance


and taste to subjects which are made the topics of conversation; they make those descriptions of scenery, both of the romantic, sublime, and beautiful, pleasant, by giving them in language which is beautiful; they give a taste for reading, and they cultivate it in those who have it in an inferior degree.

What does the great logician, John Locke, say as to these books?

He says the works of fiction "are useful for diversion and delight," and that Don Quixote, "for usefulness, pleasantry, and decorum," is unequalled.

Is much of our best reading found in works of fiction?

It is. Few modern authors have been so universally read as Sir Walter Scott. Most writers of fiction have figured in other walks of literature and taste. We see human life in these works, as it is or has been; here, also, we have our finest scenery described in the best taste. True, many are mere sacks filled with weakness, obscenity and profanity. We are no advocate for the pitch of these; but let the young beware of these books. But thousands of books, not novels, or which bear the distinctive appellation of fiction, might be set down as equally worthless. It is true that in many of the works of fiction we find sacraments and amusements side by side, plays and prayers in juxtaposition, the Bible and balls in opposite scales, and the Bible made to kick the beam; theatres and churches in the same row; arguments on religious topics and the pleasure parties of the day on the same page, by way of episode. Denunciations are almost daily thundered from the pulpit, not against the worthless, but against the whole class of books called novels; the minister, at least once or twice



a year, "though thrice before he had routed all his foes, and thrice he slew the slain," charges the adversary with sweeping denunciations. Now the Bible should be read and constantly; but those who undertake to restrain the young mind from natural love of enjoyment, will find they are pursuing a course that will in the end set at defiance restraints.

Do our professed moralists distinguish in their writings the god of this world from the true God?

They do not. So long as Homer, Horace and Virgil are in the hands of their children, their denunciations will avail nothing. Take the fourth book of Virgil, where the love scene of Dido and Æneas are so finely wrought: the hunting party, the thunder storm, and the meeting of the Queen and Æneas in the cave. If suicidal guilt can be made honorable and desirable by beauty of description and sweetness of language, it is here done. Though much of it is the description of a woman frantic with love, it cannot fail to have its effect upon the young mind. That advantage is derived from these books, as well as our best works of fiction, whatever distinctive name they bear, cannot be doubted; that it cannot be obtained elsewhere is equally true; and that evil may be suffered is equally true, and perhaps it is inevitable. To forego the advantage would be unwise. What, then, must be done? Parents and teachers must act as censors, who will admonish and guide those under their charge, and direct them in the right way. The child may take cold, and very often does, by exposure, but should he be shut up constantly for this reason? It would not be the part of wisdom. The Scythian mothers threw their children into the sea: most of them died; the others were more

robust. Sending to school where vice prevailed, has been likened to it. Reform the school is better than taking them out, or compelling them to remain at home in a cell.

Is not doubt often left on the mind of those who look upon the professed followers of Christ on earth? Do they not resemble the world around them? Can we believe that those who manifest here on earth no love but the love of self and of earth, can have that love which will nurture them for heaven? If the Bible is true, this will not nurture for heaven. Are not six days out of seven devoted exclusively to the world? and are not the holy lectures of the worldling an abomination rather than a blessing? Let example be the preacher, and not precept without practice. Religion is practical. It requires a life of conformity. It cannot exist with an evil temper, discourtesy, or a proud and haughty spirit. The Christian must be singular: he must come out from the world; he must wear his Christian graces, good morals, good manners and humility, as an every day dress. Religion is not a hymn, but a constant warfare.

To live here, is to exist; vitality is life: the union of soul and body. Life is the opposite of death. Its properties are motion, warmth, respiration, thought, feeling, sensibility. The absence of all these properties we call death.

Is matter mortal?

It is.

Is the soul immortal?

It is.

What evidence is there of the mortality of matter?

The every day changes of it evidence its mortality in

the form in which it existed. When it is reanimated the particles are in a new form. The body turns to common dust: it goes back to its original state. We have reason to believe that power which controls the body, which wills, reasons, remembers, commands and directs, will control itself when set at liberty from the body. Those minds which act without the body in sleep, will continue to act when freed from the body. Dr. Franklin says: "Finding myself to exist in the world, I believe I shall in some shape or another always exist; and with all the inconveniences human life is liable to, I shall not object to a new edition of mine." Cicero says: "So I am persuaded, so I think, that so much quickness of perception, so great memory of things past, so much forecast of the future, so many arts, so many sciences, so many inventions, that the soul is immortal."

Does the soul dwell in the actual presence of the Creator after death until reunited to the body?

We are not informed. We have reason to believe it exists until the resurrection of the body out of His actual presence. Christ, the precursor, did not go to the Father until his resurrection.

Where does it exist until the resurrection?

It has no fixed or local habitation. It is free, and traverses this air and earth like other spirits.

Is paradise a fixed or local residence?

We believe not. Christ said, on the day of his crucifixion, to the thief, "This day shalt thou be with me in paradise," viz: in happiness. To Mary Magdalene, on the day of his resurrection, he said: "Touch me not, for I have not yet ascended to my Father and your Father." Paradise is not used for the third heaven. Bishop Sherlock

says, to die is to go out of the body. "It is not properly another world, for there is the same heaven and earth still." The bodies of men who lived in past ages have undergone many changes. Butler, in *Hudibras*, says the particles of matter in the body of the immortal Cæsar may now be stopping a beer barrel. "Death opens our eyes, enlarges our prospects, presents us with a new and more glorious world, which we can never see while shut up in the flesh." We introduce this as our own opinion. According to Xenophon, Cyrus said, when dying, to his son: "I would not have you think, my dear son, that I have departed from you: that I exist nowhere; when I was with you, you could not see my spirit." To live here according to nature, enlightened by revelation, is to live in such a manner that life will be prosperous and death pleasant. To live according to nature is to live with a disposition to be happy here; to be honest, and make virtue and integrity the only test of utility; to defraud no one in his purse, possessions, or character. This is a morality of the heart, that thinketh no evil of his neighbor, and looks not from another "what makes me naught the richer, but makes him poor indeed."

Justice, Cicero says, though a single virtue, is the mistress and queen of all other virtues.\* It is the shadowing forth of integrity of heart. Humility is the highest Christian grace. It manifests by acts or fruits that heaven is not taken possession of as a conquered country, or as one purchased by good deeds, but one received as a free gift, from one who has made the purchase by the sacrifice of his own life. Still this purchase does not justify wrong acts. The concealment of what is wrong

\* "*Justitia, enim una virtus, omnium domina regina virtutum.*"

in thought and word, were it possible, will not excuse the guilt. Cruelty to man or beast is morally wrong : it is punishment without desert, which by the Stoics was held to be a high offence : even the killing a hen without just cause was an offence of great magnitude. It is forbidden by the law of nature and nations. The Athenians cut off the thumbs of the Egirians to prevent their becoming sailors. Cæsar cut off the hands of a nation that had borne arms against him. Both of these cases are strictly forbidden by the law of nations, and certainly by the law of kindness.

In the matter of Regulus, a prisoner at Carthage, who was sent to Rome for release of Carthaginian prisoners, and an oath was exacted if not released he would return. He went, advised the retaining the prisoners, and returned, and was put to death by torture. Cicero puts the question, whether such an oath was binding? Grotius thinks in case of a robber, where the oath is extorted, it is not binding ; but where voluntary, as in the case put, it is binding, which is against Cicero's opinion. Hobbs thinks, a promise extorted by fear is not the less binding where benefit is derived from it. Puffendorff thinks, merely abstaining from your injury does not make the robber a benefactor. Barbeyrac agrees with Puffendorff. Adam Smith thinks the promise binding. Paley leaves the question balanced as to consequences. Montaigne thinks, the promise, though extorted by fear, for the word's sake, should be held good.

In the case of the ten Romans after the battle of Cannæ, who were sent by Hannibal for a like object, under like oaths, and one of them returned, and when he got back pretended he had forgotten something, and went back to

Rome and remained there, Cicero says, he could not release himself from his oath in this way.

This treatise will be to the reader and learner profitable or not, as it is received. It furnishes the means of benefit, if rightly improved. Examination and reflection are necessary. It is but the hand with the finger pointing to the right way.





# ESSAYS.

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## ON READING.

To the young, I say, cultivate a taste for reading ; I recommend it not merely or solely for the improvement of the understanding, but as a protection to you against vicious courses. In general, we may lay it down as a maxim, that the studious and reading boy is beyond the influence and power of vicious company.

Read the most approved works of taste and imagination. By thus doing you will create a taste for reading, if you have it not, and improve it if you have it. Read those works also, because without a knowledge of them you cannot understand other books, which refer or allude to them. Read all books understandingly. Never pass a word or sentence without understanding its meaning. Cultivate a taste for reading, because it will be productive of happiness to yourself, the great end of your being. Books preserve contentment and virtue, which are happiness. Reading will make and keep you cheerful. It will shield you from the snares of the world. This taste will elevate your character. Nothing low or vulgar is found in the friends you silently associate with, if properly chosen.

The taste you cultivate for the wise, peaceful and temperate friends of the past and present age, will operate as a restraint upon your whole life and give it a purer


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and higher character. Regard good books as your true friends, observe their advice, go to them for counsel, receive their consolation and condolence. They will impress upon the mind noble, generous, lovely, and graceful images. They are friends amid all the changes of life; they attend you in sickness; they comfort you in distress and sorrow. They are your company in solitude; your staff and support when persecuted, fallen, and forsaken. They remain with you when the world deserts you; they alone are firm and unchanging; when love is turned to hatred, friendship to ill will, and when envy and malice are exhibited by the world, they are kind and courteous. They alone are faithful while all others are false. They remain with you amid the breaking of earthly ties: amid all the changes and vicissitudes of life. Under all the variations of temper, the sneers of the envious, and the contumely of the vicious, they are the same, and are still a staff on which you may lean in every condition of life. No caprice, no emulation, no interest, will disturb the high intellects with which you daily converse. They enter the cottage of the poor, and give direction to the humble; they restrain the avarice of the rich, they curb the ambition of the proud, and elevate the hearts of the humble. Your manners will be improved in the company of the wise and good of every age. These old friends are never seen with new faces; but in riches and poverty, in glory and shame they are the same: with the dead there is no change.

You can listen to Shakspeare giving language to every passion and emotion of the heart of man, and exhibiting every human character in his own peculiar form and dress. Cervantes, in Don Quixote, will unfold the ri-

dicrous mania of Knight-errantry, that every woman must have a Knight clad in steel to protect her virtue. You can follow the steps of the great and good Washington, and hear him say : " Envious of none, I am determined to be pleased with all ; in this order of march, I will move gently down the stream of life until I sleep with my fathers ;" and on his death bed hear him say, " I am not afraid to die."

You will also see the young and accomplished soldier from France, LaFayette, by his side, and hear him exclaim : " May this immense temple of freedom ever stand as a lesson to oppressors, an example for the oppressed, a sanctuary for the rights of man." You can sit down by the dying bed of Hampden, the great apostle of civil liberty, and hear his last words : " Lord Jesus, receive my soul ; O, save my country." You can walk in the light of a countenance ever mild and placid, and learn of him a " manner eminently courteous and gentlemanly." You can look upon the great errors of the greatest man of modern times, Lord Bacon, who possessed the most minute, and yet the most comprehensive intellect ever given to man : like the fairy tent it was a toy in a lady's hand when folded, and when expanded, it would cover all the armies of the Sultan. He was ungrateful and a traitor to Essex, the last to use the rack, and a seller of justice. " He rose to the highest glory, and descended to the deepest shame." In the language of Pope, he was " the wisest, brightest, meanest of mankind." You look on the murdered Cæsar, the most perfect man of his age, " the greatest man of counsel and action, of design and execution," the bravest, and yet the most renowned for clemency. From Franklin



you learn those practical rules which will direct you in the path to wealth, to wisdom and to honor: that industry is power, is capital, is honor in every calling. You can converse with Socrates on the immortality of the soul, and you can from the oriel where you stand behold the weeping jailer, when he administered the hemlock which was shortly to terminate the valuable life of the first advocate of intellectual liberty.

You can last and above all witness the meek and lowly Jesus, who in his last agony in the garden, cried out, "O, my Father, if it be possible, let this cup pass from me, but nevertheless not as I will, but as thou wilt;" and again hear him say, "O Father, forgive them, for they know not what they do."

## MAXIMS TO BE OBSERVED IN LIFE.

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The young should read the best books, as they cannot read all. The bishop of Llandaff says: "Make Bacon and Locke, and why should I not add that sweet child of nature, Shakspeare, your chief companions through life." "Let them lie on your table. Read these books and I will answer for their giving entertainment and instruction as long as you live." Books should be read either to support or to ascertain rules which ought to be your guide in life. To these your attention should be particularly directed, and on these your thoughts should be mainly placed. Maxims alone, though ever so good, unless fully considered and observed, will not furnish a guide to your life. They should be the subject of your thoughts from day to day.

I shall lay down certain propositions and consider them separately, by which, if you are guided, you will live in conscious rectitude, and your end will be peaceful and happy.

First. Adhere to truth at all times and under all circumstances.

Second. Pursue in every place the path of virtue: it is the path to honor; without it you cannot be respected or respectable.

Third. Be just and you will fear no evil. Honesty is under all circumstances the best policy.



Fourth. Avoid the society of the vicious: corrupt associates will corrupt your morals and debase your manners. "Tell me who you live with and I will tell you who you are," is an old proverb.

Fifth. Cultivate the good attributes or emotions of the heart. Be kind, amiable, and forgiving in your disposition.

Sixth. Be industrious; improve every moment of your time; break off from all idle and useless habits.

Seventh. Learn all that is necessary to be learned, when it should be learned. It is no disgrace to learn at any time, that of which you are ignorant. Heed no ridicule when directed to good actions. You should only be ashamed of bad actions.

Eighth. Be neat and orderly; attend to your person, your clothes, and every thing about your person.

Ninth. Be emulous of excellence in all your pursuits.

Tenth. Conciliate the good will of all, and the esteem of those friends you may select for companions.

Eleventh. Let your aim be at the end of life, not at the beginning or intermediate part.

## I.

I commence with the last proposition, as in fact embracing all that have preceded it.

It is, with the omission of one word, "long," one of the wise sayings of the seven wise men of Greece. When first written, this was unknown to the writer. Whether the end of life be distant or near at hand, the desire is the same, to have it honorable, peaceful and happy. Titles and honors should be regarded as they will be at its

final termination. In that hour, the spirit and the flesh will separate; where the one shall be committed to the earth, and the other will go to the God who gave it. Though it be necessary and proper to plan for time, it is a higher duty to form our plans with reference to eternity. If the end of life is kept constantly in view, you will in all your acts manifest a preference for good deeds, and your resolutions and words will conform to your acts: you will prefer that fame, which will not only endure throughout the present life, but which will live after you are dead, which will benefit you in life, and honor you in the coming ages of the world. The great men of antiquity looked to the honor which posterity would bestow upon their memory. It is easy to float with the current, but hard to stem it. Yet difficulties must be overcome, dangers must be encountered, and a host of ills must be endured in the performance of the great duties of life. These bring their reward by displaying powers which are given to be used, and when properly used insure a reward. To endure to the end is better than to yield to circumstances which ought to be a stimulus to exertion. The pursuit of wisdom should not be relinquished on account of the jeers of the proud or the foolish. Virtue and vice should be placed in opposite scales, that a comparative estimate may be made of the value of each. Splendid attainments without corresponding honorable and praiseworthy acts, are rather a blot upon a fair page than any thing to be commended or desired. Talent properly applied and directed may be matter of just pride; but when it is the only thing of which you can boast, it is certainly matter of sorrow, if not of shame. The repeated blows of the hammer of industry will form



a brighter and more durable polish than the chance stroke of superior talent; labor will more than compensate the vivid but uncertain effort of genius. Well directed aims and diligence in your pursuits will cause you to observe those rules which will make you good if not great. You will attain those arts which make life pleasant and prosperous. Most men seek present and intermediate good, nothing durable. Wealth, honor and pleasure are the common pursuits of man: for them no obstacles are too great to be surmounted, no danger too perilous to be hazarded, and for which no effort is left untried. If the object is attained by dishonorable means, it is a curse to the individual, and will not compensate the nights of watching and days of care he has spent in the pursuit. Generally pleasure is derived from objects unworthy the end of a wise or a good man.

Nights and days are squandered in those walks where the Syren sings her song of delusive joy, of momentary gratification, of drunken bliss, of soul-destroying phrenzy; amid scenes where the strong currents of passion are bearing their muddy waters to the abyss in which remorse, with viper head and fang, is inflicting a thousand pangs. Ambition of earthly honor, a momentary elevation above others of your race, though the object of constant exertion with regard to the means of attainment, when attained, will be like the fruit of Sodom, fair to look upon, but filled with ashes. These pursuits are attended with pain of body, and distress of mind, and terminate in repining and selfabasement. The aged disciple of Plutus grasps the riches of earth with one hand, and with the other attempts to secure the prize of heaven. Whatever the pretensions to the contrary, the effort to

carry the god of earth to heaven, will show that this world, to such, is the end of life. Let the acts be good, the motives laudable, and let the life be guided by wisdom, and the end will be such an one as will be matter for just gratification. The purest of men, who pride themselves upon their love of the enforcement of moral duties, the performance of contracts, the discharge of obligations, and the amalgamation of the useful and the honest, may have occasion to pray, O, Lord, forgive our faults, and forgive our virtues too. The acts may be well and commendable, but the motives are wrong; they are the Pharisee's prayer in a corrupt heart.

## II.

"Adhere to truth, at all times and under all circumstances."

Perhaps it is unnecessary to define what is meant by truth, yet error grows out of a misapprehension of terms. Discussions become wordy in consequence of the vague sense in which words are used. Truth, as understood in relation to facts, means the adherence to facts in the relation or in the statement of their existence. In this sense it is opposed to a lie, which is either the substitution of a new state of facts, or a variation in the true statement of the same. It means in a higher sense the harmony of the universe: the light of life and the essence of the Creator. God is truth. The want of a strict adherence to truth misleads others; it induces error. It is the misdirection of a person who is seeking for the right way. Directing the traveller in a wrong path, in Athens, was made a penal offence. Truth is the basis

of good faith, which is the strong bond of society. The violation of the obligation imposed by declarations and agreements, destroys, to a great extent, not only the happiness but the peace of society. A want of a rigid fulfilment of pacts by nations, was termed punic faith, because the Carthaginians violated their treaties. Slight errors in statements in giving details, produces great error in results. Truth will in the end prevail, though falsehood for a time has the ascendancy. If falsehood does not lead to any fatal consequences to others, it always leaves a stain upon the character that cannot be washed out. By falsehood I mean a lie, though between them there are many shades of difference. In common parlance they are synonymous. A lie is always a perversion of the truth for a corrupt purpose : a falsehood may be with or without corrupt intention. The one is always intentional, the other may or may not be. When once "liar" is written on your forehead, it will be indelible. When once it is written, no chemical preparation will wash it out. It is one of those words which mark moral obliquity, and the reiterating it causes many appeals to the god of truth. The character of the liar is so despicable as to render the truth questionable; though it takes not from its weight, the source whence it is derived gives it a suspicious character.

Truth gives peace and quietness of conscience ; amid all the changes of life, it will take away fear, create joy and confidence in the darkest hours. Truth always passes current without any ornament. A lie is always dressed out in false colors to make it pass for truth even among the most ignorant. Truth is always direct, always bold and fearless. Truth elevates the moral worth of the

man. A lie debases the man, and robs him not only of his worth as a citizen, but takes from him all the characteristics which add weight to his character. Words or writing, are not always necessary to constitute a lie. Pictures or tokens intended to impress the beholder with what is untrue, is a legal lie. This is termed a libel, the most aggravating species of lie.

In the language of Shakspeare :

"He who takes from me my good name,  
Takes that which makes him nought the richer,  
But makes me poor indeed."

Truth is an ornament to the whole face and constitution of nature, and it gives light and shade to the formation of the plants, trees, leaves, blossoms and fruit. It is the great principle which beautifies and adorns the world, which gives force and power to the whole of the animate and inanimate creation. In nature there is no falsehood, no deception ; all her works are perfect ; all are true ; all fulfil the design of the Creator ; all produce harmony in the motions of the planets, and in the seasons of the year. There is no variation from the order or law of the Maker. Every plant, every spear of grass, is true to the design and end for which it is made.

It is the same principle of truth which beautifies the spiritual world, which is unfolded and becomes the highest ornament of the physical world. The same perfectness and completeness is manifested in the spiritual powers that is visible in the objects of nature. The instinct given to the lower animate creation, which guides them without instruction to results which are above the highest reasoning powers, is the truth of nature. The reason of man, that highest and best gift of the Deity,

which is above your comprehension, is only to be accounted for by the symmetry of nature in all her works. That matter and spirit are true to nature and to the design of the Creator, is beyond a question; yet the manner in which they are united and act upon each other, is beyond the reach of investigation here.

Truth is the essence of all that is lovely in nature. Without this principle, the works of the artist would be unseemly. It is because art is true to nature, that it is beautiful. The nearer the artist approximates to nature, the higher will be his character and fame as an artist.

Truth is not only the highest ornament of the character of man, but is that which fits him for the discharge of all the moral and social duties of life, to his fellow-men individually and collectively, and to the government, and to God himself. Without truth he is unfitted for the performance of any duty to his God. Without truth he will hate himself, for he cannot love falsehood in himself more than in another. Deception and hypocrisy, by whatever name called, are untruth. It is important that we should have a character that we can love, because this love is the measure to determine our love to our neighbor, for we are to love our neighbor as ourselves. If you hate yourself, you will hate your neighbor. Love is the bond of society. The liar is spurned by the virtuous, and even shunned by the hypocrite and deceiver, and an object for "Tray, Blanche and Sweetheart to bark at." The want of truth is denounced in the decalogue: "Thou shalt not bear false witness against thy neighbor." "Again, it is said that every liar shall have his part assigned him in the lake that burns with fire and brimstone." Thus, both punishment here and misery

hereafter awaits the liar. How different it is with truth :

"It warms in the sun, refreshes in the breeze,  
Glowes in the stars, and blossoms in the trees ;  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent,  
Breathes in our soul, informs our mortal part,  
As full, as perfect, in a hair as heart."

Look at the happiness of a life of truth here : respected, beloved, and revered by all ; with a conscience peaceful, and an eye fixed on the light of truth, which will not only illumine your path here, but shine through the dark passage of the tomb, and open beyond its portals the light of a never-ending day. The path of truth is the path of wisdom ; it leads you to honor here, it points you to glory hereafter. As a path it is narrow and straight ; that of the liar is always tortuous, broad, and of uncertain termination. That of truth always leads to the haven of hope ; that of the liar to despair. Truth carries on its face its own evidence ; a liar has always the ear marks of duplicity and hypocrisy. The blue peaks of truth rise far above the mire and bogs of the liar.

We do not say that even truth here on earth is unmingled. The frailty of man leads him to err. Truth and error are blended together. In all cases we are not bound to mark truth to the letter : it might destroy our life or our character ; it might hang an honest man and save a thief. No man has a right to our secrets, and literal verity would disclose them in our answer. Our purpose or our possessions are our own, and we need not disclose them to our neighbor. His assumptions we have a right to deny : we cannot protect ourselves in any other way. It is not our duty to speak of things which cast suspicion on our own acts or motives. We are not bound to give

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reasons to those who have no right to demand them. The cases are isolated where we may be justified in deviating from literal truth. In relations of facts, never are deviations justified. To give direct answers to assumed facts, would many times place our lives in the hands of the murderer. It would be giving up our shield and casting away our arms in presence of an enemy.

### III.

“Pursue in every place the path of virtue: it is the path of honor; without it you cannot be respected or respectable.”

Virtue, in its enlarged sense, means, freedom from vice, moral goodness. By virtue, in the above proposition, I mean not merely courage in a man, or chastity in a woman, but an active moral principle, which not only prevents injustice, but which causes you to do justice. When you have been guilty of injury to a companion, friend, or even an enemy, it causes you to make ample amends for it, to restore what has been unjustly taken, to retract what has been falsely spoken, and to make remuneration for violated rights. It causes the possessor to exercise benevolence towards all men, and beneficence towards those who may deserve it.


The path of virtue is a plain one: there are no by-ways or causeways: it is straight and narrow. The virtuous man is known by his acts, he deals with all uprightly, defrauds no one, pays every one his just dues, regards the rights of others as his own; he is charitable, and esteems others more highly than himself. It causes the exercise of the kindly emotions of the heart, those

affections which are an evidence of the existence of the conscience and of moral obligation.

That virtue in overt acts will ever benefit the world, we are ready to admit, which is known as morality ; yet that, in order to produce individual reformation, it must proceed from right motives, pure principles, and kindly emotions, cannot be denied.

True honor is that which elevates the man, not in name but in character. It is not the mere trappings of office, however unworthily obtained, but that respect which is bestowed on those who have performed right actions from right motives. It is the performance of the part which is allotted to you in a proper manner. It is the reward of praiseworthy deeds. The elevation to high station is not always an evidence of talent, or even of merit above others. As a general rule, the people reward those who are worthy of their love and gratitude. It is the person who manifests by his life that he has the good of the people at heart, and that he is governed by integrity, that is respected. He, who daily performs the small benevolences, whose life abounds in courtesy, who esteems others better than himself, who does right, is entitled to the character of a good man.

To be elevated above our fellow men, is not always an evidence of universal respect. Partisan influence prefers the available, to the just : one who is unknown, and therefore beyond the reach of public reproach. We mean by it, one who is respected ; one that does not take the law into his own hands, and go counter to its known precepts, claiming to be guided by equity, when that equity favors his own interest ; one who does not invade the rights of another. We mean by respected,





one who is elevated for moral worth, not on account of his sharpness in trade; not one who can overreach those less astute, or who has by misrepresentation been able to take advantage of his fellows.

Respected does not always imply elevation to a place of trust. The good will of the masses is more than elevation to place or power. You are respected for what you are; for goodness of heart, for justice, kindness, charity. Talent may not be given. True nobility of nature would not complain of the want of honor, for the want of what is not given.

You may not be able to pay for the praise which sycophants bestow for a reward. The old friend is often shuffled off because he has not the incense of wealth to put into the censer, the smoke of which is snuffed with so much pleasure by the world. To be respected, is to possess the hearts of our fellow men, to be honored for our good deeds, for the kindness we have shown to the needy, for the charity bestowed, for the friendship manifested to the distressed. To be respectable, is not to regard the gifts of fortune as the highest good of life. It is not to amass wealth without any principle or scruple as to the means of acquisition. It is not to cheat the widow or the orphan out of their fortunes.


True virtue leads to respect, to the exercise of right motives and right actions.

Be ever virtuous, soon or late you'll find  
Reward and satisfaction to your mind.  
The maze of life sometimes looks dark and wild;  
And oft when hopes are highest we are beguiled,  
Oft when we stand on brinks of dark despair,  
Some happy turn dispels our care.

## IV.

"Be just and you will fear no evil. Honesty is under all circumstances the best policy."

Justice is generally applied to our dealings with our fellow-men ; to the doing of those things which are an evidence of our integrity ; paying the amount due ; giving what an article is worth in trade ; not undervaluing one received in exchange. All this is conventional, and may be performed for your good name. Justice, in the sense I wish to have it understood, is an emanation of integrity of heart. We are aware that in the definition of Mr. Paley, and other ethical writers, it relates solely to the act. True morality is a union of the design and execution ; that where the act proceeds from a corrupt motive, it is not, though in itself unexceptionable, strictly honest. The utilitarian doctrine is, that all acts are to be measured by the profit or gain to the person who performs them. Whatever the benefit to the community may be, that is tried by the overt act, but the individual is to be tried by the motive, and not by the act alone. The purpose may be dishonest, and yet the act itself perfectly proper. We will instance the case of a poor debtor, who applies to some Shylock for the loan of money in time of need, and offers him the security of his household goods, or of his farm. The favor is granted, on conditions as to payment that he knows the debtor cannot perform. Either the time is so limited, or the amount so great, or the sum for the use so exorbitant, that the debtor cannot be expected to perform his contract. When the time arrives, the pound of flesh, the condition of the bond, is exacted, for it is plainly written. The debtor has his




property taken from him to satisfy the demand. The debtor may be a weak man; he may be a drunkard; he may be a prodigal, but this does not vitiate the contract. The contract is strictly legal, and no legal excuse can be given for the repudiation; and yet it may, at the bar of conscience, be as corrupt as taking the money by force or fraud, or even by theft. This is legal honesty, but it is not moral honesty. In the accumulating spirit of the age, there may be difficulty often in drawing the line. The principle of accumulation is necessary and commendable in society. Trade is necessary, and profit from that trade must be the inducement. It is desirable, because the love of money, to a certain extent, prevents evils of a higher and more degrading nature: idleness, intemperance, and a dependence on chance, and a disposition to use the acquisitions of others for our own benefit. It makes men industrious; it makes them enterprising and economical. But when all this is admitted, we must admit that it makes them avaricious, and takes from them fellow-feeling; it diverts their love from man and places it on personal acquisitions. It in effect creates a new rule for decision of merit. Man, virtue, and happiness, are measured by dollars and cents, and righteousness by pounds, shillings and pence. Honesty extends beyond the business; beyond the spirit of gain; beyond the traffic and the exchanges of the trader. Men profess to believe in a God; they denounce the atheist: but how do they live? Do they manifest their belief by acts? Are not all practical atheists? The want of faith we have a right to determine by the life; practical disbelief is a thousand fold more dangerous than speculative. The one manifests his faith by his life; the other does discredit to his by his life. The daily idolatry of the

one is exhibited in opposition to professions. The hypocrite is dishonest. Man has no right to judge the heart of his fellow-man; his acts are, therefore, received as evidence of his sincerity. Religion furnishes the spade and pick-axe to dig its own grave: unhallowed rites do less to bring true religion into disrepute, than the performance of holy rites with unholy hearts. The man who lives honestly, and whose motives are pure, is free from care: from fear. He has no dread of consequences, no apprehension of danger. A good man may be drawn into scenes where appearances may be against him, and still be honest. The life, and not a single act, must determine: if a single act were to form a criterion of honesty, the purest men might be condemned, and the vilest go free.

That honesty is the true policy, cannot be doubted. Dishonesty destroys character, opens a door for penance, and being mulcted in penalties. It destroys friendship; it implants in the heart corrupt principles, and corrupts the whole man; it debases him, and destroys his character in the estimation of the world; causes his faith to be distrusted; he is without credit where character would give him credit. It takes from him his friends, his property; it levels him in the estimation of those most dear to him. Cultivate, therefore, integrity of heart, and you will exhibit honesty in life as a consequence of it. If the heart can be vile and the tongue false to it, the assassin and the martyr will have equal purity: for both are impure; both stab in the dark; and the martyr, false to his profession, kills his own soul and deceives the world.

Success may attend bad men for a time, and even during life; and yet, like Cromwell, they will be damned to everlasting fame.



## V.

"Avoid the society of the vicious : corrupt associates will corrupt your morals and debase your manners. 'Tell me who you live with, and I will tell you who you are,' is an old proverb."

The duty you owe to the community, will induce you to avoid the society of the corrupt. Children are influenced more by example than adults, their habits are not formed, and their tastes and appetites are not confirmed. Vice is always dressed in a garb more attracting than virtue. It is after the model of those whom the young associate with, that their manners are formed. They are assimilated by constant habit. The gamester becomes such by frequenting the place to which men of this class resort. First, the youth goes as a looker on, or for amusement alone ; next, to spend an idle hour ; then, to learn the game ; and finally, to initiate himself into all its tricks. The manner and language of the gamester, is, in this way, learned. Men do not vault, as the horseman into the saddle, into crime at once. It is by degrees men become vicious. In the present age good counsel is given to all. The elevation of the masses is the great wonder of the age. It is hoped that the counsel received from a tender mother, and the guidance and instruction of a kind father may be duly appreciated. Disregard not the prayer and warning of her who bore you, but follow the path she points out. Her warnings should be ever present to you ; and if in youth you are deaf to them, they will rise up before you in after life when gray hairs cover your head, and when your step is feeble and faltering, and fill your eye

with tears. It cannot be, if the mother has done her duty, that these tokens of love will be forgotten before the morning dew is dried up; nor will the cares of life dissipate these early impressions. Men often manifest their weakness in the confidence they exhibit of their own strength. The habit of virtue is soon undermined by vicious associates. To rely on it without principle, and the company of virtuous companions, will be to rely on a broken reed. The allurements held out by the vicious, to tread aside from the path of duty, though slow in their operation, are certain to prevail; and the warnings of virtue are soon so weak as to cease to be of any avail. Cease, in the language of virtue, before you begin; withdraw from the place where the vicious assemble together; for there will the acts of corruption always be practised. Keep in mind the words of wisdom: the counsel of that mother, in the morning, at noon and night: whose love will ever be fresh to you until the day of your death. The place of allurements, the place of enticement, is the place where forbidden appetites and passions are indulged: where the intoxicating bowl is filled and passed, where bacchanal orgies are indulged; it is where the blasphemer and the inebriate associate. It is there crime is learned: first, to lie and cheat; last, to rob, to steal and kill. By little and little you learn; conscience at first accuses when you do wrong, but corrupt associates sear it as with a hot iron.

Avoid the places where the vicious associate, for they are the porches of hell; it is there crime is committed; the worm that never dies is there warmed into life. Avoid these places, for they are the burying ground of virtue; the graves are the charnel houses of goodness,

of truth, of a mother's tears and love, a father's commands and blessings; there will be found a mother's entreaties and a father's warnings festering; and remorse, worm-like, assuming life and form amid this pollution in which they are generated.

Avoid the places where the vicious associate; for they not only destroy virtue, but paralyze enterprise, generate idleness and ruin character. Good men will shun the society of those who walk in the broad road to ruin. These associations lead to poverty, to disease of body and corruption of mind.

Unless you would be shunned by the good, and even despised by the bad, (for vice hates its own likeness in another,) avoid the place where the gambler and the drunkard meet and hold communion.

Avoid vicious companions; if you look to honor here, walk with the just and in the path of wisdom; if you desire happiness here and hereafter, avoid those paths which lead to misery here and hereafter.

Whatever your character may be, you will receive the stamp of your associates. It is said that animals of the same species will congregate with one another; that birds of a feather will flock together. The sheep associates with the sheep and not with the wolf; the wolf with the wolf. It is so in the moral world; vice always knows and clings to his fellow; the man who lives with the felon, with the thief, will be considered a thief. The community will place a brand upon you which can never be effaced. It will be the mark of Cain, which will blacken your posterity to the hundredth generation.


A want of good manners characterizes the vicious; the decencies of life, courtesy, urbanity and benevolence

in man, modesty, grace and virtue in woman, are badges of virtue. Rudeness, coarseness and boldness, characterize the Rahabs and Jezebels of ancient and modern times. The ear marks of the Cains need not be given.

## VI.

"Cultivate the good attributes or emotions of the heart. Be kind, amiable, and forgiving in your disposition."

In the above proposition, we use "attribute" as a quality of the heart: not as an innate or original disposition, but as one formed by education. We have little faith in innate ideas or properties; and we cannot believe that a principle of reform exists in it prior to life. If this is true, the principle would develop itself with the growth of man; it would grow with his growth, and expand with the expansion of the soul. We are induced to believe that the heart is educated and formed after the pattern that is before the child. The child of the Ishmaelite, if nourished in the same way, would exhibit the traits of the Saxon race, if he lived with them; and the child of the civilized mother would steal, rob, and kill, if brought up as the Arab. The heart is hardened or softened by the objects placed around it: by the example of those who are the associates of it in childhood. Greek nurses were said to have destroyed the native powers of the patrician children of Rome. That early example is the cause of much injury to those that are made the subjects of it, is not a matter of question. That parents who are sickly, and those who place their children under the care of sickly and vicious nurses, do them great





wrong, cannot be questioned. A sickly nurse seldom has a perfectly healthy child; and a vicious one will have children of her own character. The qualities of the mind will in some way be transmitted to the child; a servile disposition is oftenest found in a dependent and corrupt mother. We have the most conclusive proof that the cultivation of the heart is productive of good fruit, and that the qualities of the teacher will become those of the child. It is therefore worthy of attention, that teachers be those susceptible of the tender emotions. They should be taught by those who look not on the dark side of things; they should be taught to look rather on the good qualities they possess than the bad. Kindness is the exercise of a benevolent disposition to all, and the performance of beneficent acts where the means have been given. Kindness, though a quality of the heart, is yet productive of acts beyond mere good will. Courtesy, which is induced by the hope of reward, is not genuine, and is not the index of kindness of heart. Discourtesy to the most humble, is deserving of censure. Kindness is father to its like, and courtesy begets courtesy: it is free from pride, and always from disrespect and incivility. The gentle mother, always in her disposition peaceful and mild, full of good will, has a family like herself. She is always governed by the law of love. The happiness of life depends on the gentle emotions of the heart. How dear should that mother be held by the child, who has been trained to make returns of love for love. How much credit is she entitled to for her teaching her children peace and quietness. A thousand peace societies are of far less power than a thousand mothers. They bestow upon their children, in

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their training, their own mild and amiable disposition. The peaceable and benevolent heart is seldom possessed by these collective bodies of men. The mother also secures to herself reverence and respect while living, and after her death the perpetual remembrance in all the scenes of life, however long it may be. No child can be said to be amiable in its disposition, that does not love the parents who have brought them up. Love to a kind mother is the best evidence of an amiable or lovely disposition. Piety among the Romans, consisted in obedience to parents, and honoring them in all their walks. Honor your father, and never forget the mother who has watched over you when helpless and dependent on her bosom for food and life, and on her arm for protection. You can never know how many hours she has watched over you, how many tears she has shed, and how many prayers she has offered up for you while an helpless infant. For these and her nightly watchings, and for days of care, you can make no adequate return, do all you can. By the exercise of little courtesies, you will at all times render your company desirable to all, and your life happy and peaceful. You render the society in which you dwell peaceful and happy. The forgiveness of injuries is one of the highest if not the holiest precepts of the law of love: "Father, forgive them, for they know not what they do," is the language of Him who made this law, put forth in his last agony. The principle is truly God-like. The law of retaliation is not now in force, and that of reprisals exists only among nations. The indulgence of vengeance is not to be tolerated. It implies the right to legislate, to judge, and execute judgment in your own case, which is forbidden by the municipal as well as re-

vealed law. The harmony of the universe depends on the forgiveness of injuries. War would be the constant employment of man, were a different rule in law and morals adopted. Do good to those who hate and despitefully use you.

The cultivation of the good attributes implies that you eradicate the bad : you cannot have good ones and bad ones grow together ; the weeds will, as a general thing, destroy the plant of value. These grow without cultivation. You cannot have goodness and charity in its broadest sense, where enmity and anger are suffered to hold possession of the heart. You should restrain anger and excitement, if for no other reason than that during the moments of excitement you take false views of things. You cannot tell by your own views the truth, any more than a man in a high fever can determine as to the atmosphere. It will appear to him hot, when to others it will be cold. The fury within will cause the appearance of things without to be distorted and unnatural.

Again : in a state of fury, friends as well as foes will suffer, and we ourselves shall suffer from this short madness. The heart is turned to gall and full of venom. It destroys our own as well as our friends' happiness. Revenge is always the companion of anger. This is a passion which produces misery to all. Anger, we have reason to believe, will be a part of the torment of hell. It destroys all the finer feelings which should fill the heart of man.

## VII.

"Be industrious ; improve every moment of your time ; break off from all idle habits."

Labor is generally regarded as a penalty for the violation of the command of the Ruler of the Universe. It was one of the consequences which flowed directly from the loss of innocence. In a state of perfect innocence, it might well be regarded as a curse. Industry does not consist in the amount of labor to be performed, but in the constant and systematic exercise of the faculties of soul and body, or the exercise of either faculty. It is the opposite of idleness. Industry is the habitual exercise of the mind or the body, or both. Moments of time are of great value in the sum even of a short life. Few regard them as the stuff of which life is made, nor feel that the squandering of a few moments is the waste of so much of life. Good actions are the most certain evidence of industry : of the right performance of all the charities of life. The disposition to leave the blanks of life unfilled, is the great retarder of progress, and the preventer of good actions. There is no truth better established than that the pleasure of life consists in occupation. We are restless and unquiet in our feelings when we do nothing. Within us we feel "an aching void." We look around us on either hand, and find all disposed to neglect or shun us : to avoid our society ; and to consider idleness as the follower or the leader to ruin. The example of one influences another, and both fall into the ditch. The diligent are prospered. They have a contented mind and quiet spirit. They are comparatively free from the ills of life. What is low they

avoid, the vulgar they shun. There is a wise constitution of man by Omnipotence. He is so made that by the pursuit of honorable employment all the pleasure of life is secured to him, and becomes his happiness. When no object is in view to elevate his condition, or to improve his morals and his manners, he sinks into insignificance and degradation. The habit of employment makes what would otherwise be a matter of disgust and weariness, a matter of pleasure. It prevents the charms of pleasure and ease from seducing the heart or corrupting the life. Wherever virtue becomes a habit as well as a principle of action, there is generally little fear of our wandering from the ways of truth and wisdom.

Who are the men who have acquired most of fame, of wealth, of honor, upon earth? Are they not those whose life has been devoted to the pursuit of some useful calling? The few passing days and years which bound life, will cause even a laborer's toil in rural concerns to be delightful. Look at Hannibal, sharing all the hardships of a common soldier, living upon the same food, and dressed generally but little above him. And see the untiring energy of Bonaparte: up at all hours of the night, with mind and body full of energy and power. So long as there is one idle habit retained, so long is the evil of all evils most to be dreaded, in possession of a separate compartment of our hearts. This single habit will destroy our best desires and principles; a little leaven leaveneth the whole lump. The progress of pollution, like that of corruption, is in its march steady and uniform. Who are those that fill our jails? Who are placed in our poor houses? Who are those that haunt our groceries, the porches of hell, and scenes remote from

active industry? The idle: those who go to those places go there because they have nothing else to do, who become dissipated and lead a debauched life. Who suffer for want of food and from nakedness? The idle. Talent, for want of employment, is useless. Skill in art is of no value unless the artist is occupied. Capital diminishes for want of employment. The world would be a waste and man a beggar, were not occupation in some useful trade or calling the means of preventing it. Let those who are young, who look forward to length of days, to honor, to wealth, study the precepts of the wise man. Let the youth and child learn, "that by a little sleep, by a little slumber, and a little folding of the hands to sleep, poverty cometh as one that troubleth, and want as an armed man." "Lo, I went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."

## VIII.

"Learn all that is necessary to be learned, when it should be learned. It is no disgrace to learn at any time that of which you are ignorant. Heed no ridicule when directed to good actions. You should only be ashamed of bad actions."

That there is a time in life when it is more peculiarly proper to seek for knowledge, we need not affirm. The very proposition casts its shadow back to the season of youth. In youth and childhood every thing around us is fresh. All nature is gay, and wears the aspect of

spring. In age, objects assume an aspect like the autumn of life: half green and half gray. In youth, the feelings are unbiassed, the heart is warm, and its impulses are fresh: the understanding is not perverted, the cares of the world have not taken from the heart its sympathies, susceptibility or tenacity, and the intellect roams among the new and strange mysteries of creation as in a garden of flowers. The thoughts and desires have not been fixed on unworthy objects. This, then, is the time to apply the intellectual powers to the acquisition of knowledge, both science and the useful arts. The impressions are deeper and more abiding, and, if we may so say, more deeply stamped than in riper years. The pleasures of this age are transitory, and the cares of life do not engross the whole soul as in after life. This, then, is the time to gather facts: to store the memory with the materials for argument, which are to be arranged in future life. Youth is the time to gaze and wonder. It is the time to prepare for future usefulness: the time to cultivate both classical and physical knowledge, and, above all, the kindly emotions. But should misfortune prevent, at this age, the acquisitions necessary to be made, it should not be deemed a disgrace to learn at a later period the rudiments, generally acquired in youth. In riper years the exertion must be greater, but it will, in sailor phrase, "be done with a will:" the heart will influence the understanding. Many in our own, and many in foreign countries, have risen to the highest pinnacle in fame by labor bestowed when others were at rest, or occupied by their pleasures. Others have profited by the small munificence of friends, and now fill the highest places of our government. Though many hold

places of honor and trust, and are striking exceptions to the general rule, they should not be permitted to form a new rule. Few have the ability, and still fewer the power of will to control and hold their faculties in subjection to it. The attention must be subject to it, or the individual cannot learn under his own tuition. His indomitable will must be to him a master. There must be power to abandon the common pleasures and pastimes of the age.

Ridicule is sometimes used to aid the cause of virtue, but more frequently to encourage vice. It is a weapon that should be judiciously used in a good cause, and never used in a bad one. It is most frequently used to produce shame for virtuous actions : to destroy good morals. In youth there are those who love pleasure : and by reason of it, love disobedience to lawful commands : these are not always able to stifle the reproofs of conscience : with such the power of ridicule is omnipotent. The advice, counsel and entreaties of the virtuous and the commands of the just may be destroyed by ridicule. Ridicule in such cases is the result of plan or design, and is most often applied to those who are less hardy in their natures than others of their age. Such, with the strong attachment for pleasure which characterizes childhood, may be ruined by ridicule. Obedience to lawful commands and subjection to law are as praiseworthy in youth as in after life. It is a cowardly nature that yields to ridicule when aimed at virtuous actions. It is also true that parental authority may be destroyed by it. Want of regard, coldness and roughness on the part of the parent, may render ridicule effectual when it would not otherwise be so. The parent does not always reverence the innocence,



the simplicity, directness and weakness of the child. Parents forget that they were once young : that they saw and loved the spring time of nature. They forget the hours they have wandered in the green fields by the side of still waters. They do not form a right estimate of the power of the kindly emotions of the heart in the guidance of the young, and in securing their love, their respect, and their reverence. "Kindness," says Mr. Burke, "is the soft green on which the soul loves to recline." In childhood, it is the charm that influences all the actions.

## IX.

"Be neat and orderly : attend to your person, your clothes, and every thing about your person."

Neatness, which, in its original and primary definition, signifies cleanliness, is necessary to health. It is a preventative of disease of body, and of all the consequences which flow from it. It is destructive of the atmosphere in which plague and pestilence dwell. The predisposition to disease is in the sordid of the person or clothes with which the person is clad, and creates of itself contagion and infection. Cleanliness adds to personal enjoyment, pleasure and happiness. One who is filthy feels his unfitness for society and shrinks even from himself.

It is a promoter of social happiness and virtue, and of love and friendship which spring from them. No one is fitted for companionship who is not purified from the filth in which the inebriate and street wanderer are clad. Neatness, therefore, may be said to form an index to the mind. It points by the outward symbol to inward pu-

urity, and freedom from low and groveling thoughts and disgusting ideas. It is by harboring impure and filthy thoughts, that the mind becomes impure. There is a mutual action and re-action of the mind upon the body. Neatness in its tendency is a promoter of morality: the handmaid of religion. It causes us, while we are making clean the outer man, to think of that inward purity, with which, if I may be permitted the expression, the heart must be clothed as with a garment to enter the mansions of the blessed. The Saviour of the world washed the feet of his disciples as an emblem of the purification of the whole man: directing his disciples to wash the feet of one another. We have the highest evidence of the necessity from the high example given:

Neatness may refer to style in writing. It is that, which is characterized by a retrenchment of all glaring ornaments. It is a style below the elegant and above the frigid. No gaudy colors, no sounding epithets, no far-fetched figures or metaphors are admitted by it, but all is graceful and correct.

In regard to the common business of a scholar, he is neat who keeps his books and his paper without blot: one who is in his drawings not slovenly, but in all his external performances without spot.

Neatness is also opposed to a want of care and inattention to the perfectness of the dress: to every thing which is below the station, and not in conformity to public opinion: a want of regard to the covering of the body.

Juvenal, Dryden in his translation makes say:

" Wit in rage is turned to ridicule;  
For the torn surtout and tattered vest,

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The wretch and all his wardrobe is a jest.  
The greasy gown, sullied with often turning,  
Or if the shoe is ript, or patch is put,  
He's wounded, see the plaster on his foot."

"Order is Heaven's first law, and this confess,  
Some must be greater than the rest."

Mr. Pope makes order relate to elevation and depression, and Mr. Addison to precedence in place. We have used orderly in a more extended sense; we have used it not merely as the elevation or precedence of one thing above or before another, but as the essence of beauty in detail: a conformity to what is proper, as the mosaic of domestic concerns: the separating the black and white stones, and the regular and methodical conduct of all concerns. It is a high mark of distinction in life: the great promoter of the peaceful virtues, the great increaser of the pleasure of existence: the producer of profit in every walk of life. Regularity in business and pleasure is conducive to the happiness of our race, and the great preventive of the waste of time in all the arts and occupations of life. Method makes labor doubly profitable by increasing the amount of it in a given space of time. Nothing is out of place, or out of time. Like the works of the God of nature, every thing is done in its allotted time, in the prescribed space, and in a manner to interfere with nothing else. Every planet in the solar system pursues its course, and never deviates from the prescribed orbit. In the turning of the wheel of the mechanic it is often made to vary from the law of the mechanist, but the planet pursues the course marked out by infinite wisdom in the world of space without variation. The habit of order and method is worth more than an estate without it.

Attention to the person is particularly necessary in youth, as by this the character is decided; and in most cases also the character of those by whom they are educated. In dress, the want of attention to the cloth, the adjustment and the taste, reflects disgrace upon the mother as well as the child. The dress should be above rather than below the station of the individual. We decide from the neatness, richness, adjustment, taste and color of the dress, whether the individual is fitted for friendship and for the exercise of the affections of the heart, and for the exhibition of all the charities of life.

Is it not a palpable duty to clothe the image of God here in such manner as to fit it for the bright and shining garments of that kingdom in which its everlasting habitation is to be made? The man in whose heart the divinity of God dwells, is to be renewed in youth and beauty before he enters upon that untried state of being to which he is destined. We look upon neatness in youth as a prelude to the honor and respect of the world, and as exhibiting the ornament of a meek and quiet spirit. By the word neatness, we express precisely the character of the dress and the adjustment of it. Neatness cannot consist of what might be termed elegance, or with any thing showy. Richness is not neatness, neither is cleanness combined with tawdry ornaments. In the attention to dress, the purity or whiteness of it is opposed to its opposite, filthiness and a slovenly adjustment. In youth, fine taste in dress is one of the most useful passports to elevated society: one of the most sure evidences of refinement in thought, in feeling and in action.

## X.

"Be emulous of excellence in all your pursuits."

That excellence cannot be obtained without continued effort, in any calling in life, or in any pursuit, is self-evident. It is by constant labor that we polish hard substances, and it is by constant attention and practice that all the ordinary occupations are learned. If the power of man is created for the benefit of man, it is his duty to exercise that power in such a manner that most benefit may be derived from it. If he is incapable of doing it by reason of neglect, either in mental, physical or moral training, the fault is his own, and cannot be charged upon others or upon the difficulties of the art or science. Many fail in their pursuits from neglect of training; others, again, from too low an estimate of their own powers, and many from low aims and low pursuits. We may lay it down as a rule incontrovertible, that without training, the loftiest genius will fail of accomplishing the end in view. It is as much impossible for the divine, the lawyer or physician to distinguish himself, as it is for the artizan, without a knowledge of the use of tools to practise with them. Again, others fail from the belief that they are too feeble to accomplish what they desire. They believe in the doctrine of chance, and therefore will not exert themselves. Labor in most cases produces skill, and skill is always preceded by the belief of the individual that he can accomplish any thing that any one can accomplish. Whenever this belief is entertained, there will be exertion, and exertion will produce improvement. Again, others fail to accomplish much because they aim at mediocrity. The marksman who intends to

hit high, always aims high. Demosthenes and Cicero in their pursuits, in their study of eloquence in particular, determined to be the first in the first class. They aimed at excellence. Why did Demosthenes study in a cave by the light of a lamp? He did so that his mind might not be diverted from his subject: that he might give his undivided attention to his subject. Why did he practice declaiming with a sword hung over his head by a single hair? It was to prevent an ungraceful motion of the head. Why did he speak with pebbles in his mouth, and run up hill at the same time? It was to cure a defect in his organs of enunciation, and in the shortness of his breath. Why did he speak on the seashore, where the booming and roar of the ocean was heard? It was to accustom himself to the mingled sound of a promiscuous assembly. Now, what was the result of his labors? The highest excellence, both in the composition and the delivery of his orations. The Attic elegance of these was such that they were said to smell of the oil by which he studied. Cicero did not leave his master until the age of twenty-six. It was in this year that he first appeared in the forum as a speaker. He afterwards spent about two years in the study of the Grecian philosophy, and listened to the best orators of Greece. Why does he direct, in his incomparable treatise on eloquence, the study of universal literature and science? That the mind of the orator might be stored with all knowledge. Does any one believe that Cicero and Demosthenes were inferior to modern speakers? Why then do we have the belief inculcated that study is unnecessary, and the whole force of public opinion turned to the ignorant and superficial speakers and thinkers of

the day : pettifoggers at the bar, and uneducated debaters in public bodies ? It is because public taste is perverted. These men have no aim but to amass money : no desire to increase learning, but merely to keep in the froth and foam of the surf of the crowd. They look not at any other end than to create a laugh. Fox is said, when he entered Parliament, to have spoken every evening but one of the first session. Why was this ? It was to make himself a perfect debater : it was that he might attain excellence in that field where he was best calculated to conquer. He never entered his subject gracefully, but stumbled and floundered along until warmed by it : but soon poured forth a flood of eloquence. He was, in time, the best debater in Parliament, if not in the world. He had not the elegance of diction and power of language of Chatham, who at times threw at a single stroke such a flood of eloquence on his subject, that his biographer says " he did not reason, like other men, but lightened on his subject." The younger Pitt was a logician, but he came to the question with full preparation, and made his subject glow with all the heat that was produced by the furnace in which it was forged. His delivery was like an increasing stream of pellucid water, and his voice was melody modulated and varied by the varying passions he would express.

Who have obtained excellence in the arts ? Those who have given their time and talents to them : not those who have slept away their days as well as their nights. They have profited by the minute attention of other men : those who have labored and who have profited by other men's labors : without this, they are unprepared to make new additions. The observer and

collector of facts, generally collects for the improvement of others. Watt and Fulton owe their greatness to collections made by other men. There is generally, where there is an excellence, an aptitude for that calling, but not always. Constant, unyielding labor may produce in time more than any aptitude without it. Who ever heard of a General who had never planned a battle, or who had lived remote from camp? What mechanic ever obtained excellence in his art without labor? It is one of the unchanging and unchangeable laws of nature, that man shall become excellent in knowledge in the arts and sciences by constant labor of mind and body. It is therefore the duty of the young, in every calling, never to rest satisfied with minor attainments. Aim at perfection: exercise the mind with the body: emulation leads to exertion and to excellence. Opposition will cause you to examine more thoroughly and fit you to meet kindred minds; without opposition your powers can never be brought out. Thought and painful examination are necessary to meet those of equal power: profit by every failure, never yield: never let one or two or three failures prevent progress. Look at Bruce, who failed six times and yet succeeded. Columbus, through penury and want wandered forsaken, but was never disheartened.

## XI.

"Conciliate the good will of all, and the esteem of the few friends you may select."

It is the duty of all, and of youth particularly, to seek the good will of those around them. There is no age or



station, no competence of this world's goods, no talent, no physical or intellectual power, no social or moral worth, but demands the aid of kindred powers. Poverty and dependence, imbecility and disease, call for kindness in the hour of distress and of need. The object of obtaining the good will of our fellows is two-fold: happiness to ourselves and profit to the world at large. If you live in the indulgence of evil propensities, no advantage will be derived from social intercourse, and ill-will will be created. In health and prosperity, little individual inconvenience may be suffered from the want of the regard of our fellow-men; but in adversity, when want and disease are upon us, then, and then only, will you feel your desolation without it. If you are a servant, how much will the master's good will lighten your tasks and alleviate the hardship of labor and the sorrow of dependence. If you are a master, the good will of the servant will double his services and increase the profits of the master. It will also benefit all parties by the pleasure which is enjoyed. If no other benefit is the result than individual happiness, the kindness and courtesy rendered would by this be rewarded and overbalance the pain endured. Among kindred you may perhaps live and die without the fear of evil; but among kindred, happiness cannot exist without good will. How pleasant was the song of good will to man sung by angels almost two thousand years ago. It was a song of "peace on earth," and not of war and battle, as the song "of revelry from Belgium." Esteem is founded generally in a good name, in the capacity to exert high intellectual or moral power. It may arise from amiable virtues; kindness and courtesy. Let there be benevo-

lence, charity, and love, in all your acts : these are the ornaments and the excellence of the good, as well as the great and praiseworthy accomplishments of the high and the low. It will be your duty to exhibit these attributes in all your acts. Industry, joined to moral worth in all the walks of life, will produce respect and esteem. A single instance will show that esteem and friendship may be produced by goodness alone. Goodness of heart is manifested by the life and actions. On a death-bed and near the bounds of life, a most perfect exhibition was made of the friendship produced by goodness alone. It was esteem for a woman of advanced age, who had comforted and consoled the dying young man, and who was sent for there to cheer him on his way to the grave. She exhorted him to live. He replied : " No, let me die ; I wish not to drag out a feeble existence on earth." When she left him he said : " if there ever was a good woman, she is one." This was angelic friendship. Cicero declares, " that friendship can exist only with the virtuous : that it is the agreement of all things, Divine and human, joined to benevolence : that it is to be preferred before wealth, honor, and pleasure : and that those who place the highest good in virtue, do it gloriously." What can be more pleasant than a friend to whom you can declare all things ; with whom you can divide your cares ; upon whom you can place your losses and calamities ; and one who in adversity will mingle his tears with yours. He will in prosperity double your joys. Friendship is as necessary to the moral and intellectual world as the elements fire and air to the natural world. Good faith is necessary to its existence ; and this is found wherever moral worth is found. Friendship is produced

by esteem, which is created by like faculties of the soul. It is the love which is produced by beholding God's image: the brightness and effulgence of which will depend on the Divinity in the heart in which it dwells. It is the moral principle, the holy love and aspiration, which constitute what is high and lofty in man. There is a spiritual beauty which owes all its brightness and splendor to the blossoms and fruit of Christianity. On this basis should the characters of the young be formed. It is not always that those in high stations exhibit this moral beauty. It is one of the most elevated tasks imposed on man, to form the character and establish the principles of his fellow-man: to create in the child motives to virtue, to industry, love, and knowledge. It is not often the case that those in high stations have time and opportunity to cultivate those principles which influence the life and conversation. Esteem is produced by the cultivation of virtuous principles. Seek not the esteem of those in high stations, for there you often find pride and ostentation. The most delicate ware soonest breaks; the most costly vessels are unfit for common use. More directness, simplicity, and courtesy, are manifested in the higher walks of life; but in that which apes it, there is least. This class owe their elevation to wealth: here are found oftenest the heartless man. The virtue which exhibits itself in obscurity is of a purer kind. It is uninfluenced by exterior forms or objects. Titles and honors may be an ornament to the possessor, but do not always belong to those worthy of esteem. Seek the esteem of the virtuous, without regard to sect in religion or distinctive appellations: those who are earth's nobles: who exert the highest principle, whose under-

standings are cultivated ; whose love of truth, goodness, and right, endure, and whose precepts are worthy of them, and whose example should be followed. The mother, if worthy of her name, should have the love and esteem of the child. She can exert a greater influence than any or all others, in the formation of his character to honor and virtue. And when she does it, she is worthy of higher honor than the prince or potentate. She must teach by example as well as precept.

The power of precept joined with example, cannot be doubted. In a common conveyance, the writer not long since was shocked by frequent imprecations from one of the hands : he asked him if he could not dispense with these expletives. He plead habit as an excuse ; but in his presence abstained afterwards, and performed every request with alacrity and gratuitously. Those whose principles are founded in the eternal laws of justice, of truth, and love, are entitled to esteem, and should be sought for friends. More sagacity is required to train the young than rule a state. Constant watchfulness and prudence are required to guide them. They should be taught to look for friends who will stand by them in adversity, in the hour of need ; who will neither ask any thing wrong, or do it when asked ; those who will direct you in the right way : who will reprove you when wrong, and correct you when in error. The good alone will nurture you for the companionship of the good. In common life, the master spirit forms a circle of which it is the centre : and when it is guided by the high principles of honor and truth, should be imitated. The most marked exhibition of this superiority in modern times, was in the little corporal with his violet flowers, gray

sartout, and tri-colored cockade. In war all bowed to him as a mighty spirit. Young men should seek the society of those above them : of men whose experience in life can benefit them.

In this age of miracles in physical science, you have seen the most powerful and destructive agents of nature subdued and trained to perform the wishes of man. In an instant of time they communicate to remote regions the sorrows, sufferings, and love, and joy, of their fellows. Gigantic strength and rapidity of performance characterize these agents of nature, trained to perform the duties of man. May not these very powers be instrumental in cementing and increasing friendship among kindred races and kindred beings : harmony in the social and virtue in the moral world ? Should progress be made in science, in art, and morals remain at a stand ? Love of shining dust should not prevent the effort to spread truth. The esteem of the good will nurture you for endurance in the cause of right, and profit you amid the fluctuating scenes of life, and finally fit you for death, the end of life.

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#### NOTE.

The foregoing Maxims were originally written and given to a son, with the desire of being useful to him, whose body now sleeps in the city of silence. They have since been copied for one whom he can say, "very pleasant hast thou been unto me." He had endeared himself to him by courtesy and kindness. Courtesy Lord Chatham defines to be little benevolences. "Sir, will you take this apple—these plums—I do not want them." "Let me do this for you, I had rather do it than not."

The last was given to a young man, the son of a worthy clergyman, who sought our confidence, and desired our experience and observation for his guide in life.

## CONCLUSION.

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In the foregoing treatise, the endeavor has been to inculcate that knowledge which is essential to the citizen: to open to him a field which may, if properly cultivated, produce fruit that will add much to his pleasure and profit.

The subjects treated upon, are among the most important that can be suggested, or which can engage the attention of man. The harmony of the world is dependent on human laws and the right execution of them. Its source and origin is in the Supreme Lawgiver, and it is his voice that preserves order and harmony in this lower world. Even beyond this sphere, we perceive the power of law: all things do it honor, and all things feel its directing hand both on the earth beneath and heaven above. It is through a knowledge of the laws of our nature, that our lives are preserved. And the penalties and penance of a violation of the physical laws of our nature, are equally great with the violation of municipal or Divine law. To use air and exercise, are as absolute an injunction by the Divine law as the performance of any command of the municipal law. For this reason air forty miles deep or more has been poured out of nature's laboratory all round the earth. The confinement in a close room breeds disease and produces death: it de-

riorates and renders poisonous the air we breathe. Ventilate the room as you will, a small room will cause the air to deteriorate. The air which sustains animal life when breathed, has one part in twenty-one which is destructive of animal life: by being breathed the deleterious properties are increased to five parts. The Black Hole in Calcutta tells the doleful tale of breathing air that is impure: 146 persons were confined ten hours in a room eighteen feet square; although there was an aperture for light and air, only twenty-three survived, and some of these were seized with typhus fever. The want of exercise, though not equally deleterious, is one of the causes which destroys the athletic and vigorous properties of the limbs.

It is not the body alone which suffers and does penance, but the mind is enfeebled and loses with the limbs its natural vigor and strength. Take two children, and the one shall be sprightly, active and intelligent, and the other dull and sleepy: shut up the active child, keep him away from associates, place the Bible and Psalm-book before him, and compel him to read these books and no others, and he will become stupid in mind and want the quickness of thought which the other possesses. Their natures and appearance will be changed. When let out he will be tantalized by the companions of his age: and the points which stick up will be rubbed down by them without fear or favor. The knowledge of the world he will learn with much pain: no estimated value can be placed upon the knowledge acquired by intercourse with equals. The violation of the municipal law we learn, is not taught early in our ordinary schools. The child hears of murder and the execution of the murderer, but does not appreciate his guilt, or know what constitutes his

crime. He has not been taught to honor the law or reverence the maker. By early attention, this knowledge, in this little book, may be acquired, and the extreme guilt of disobedience.

Obedience to the laws is a high moral duty. It was a law of Sparta, that no soldier should retreat without express command of his superior. The two soldiers of Leonidas, at the straits of Thermopylæ, who remained in obedience to this law, left this inscription upon their tombs: "The hand that overturns our laws and altars is the hand of death unbarring the gate of Pandemonium. O stranger, tell it in Lacedæmon that we died in obedience to the laws."

On the subject of reading, we have spoken with plainness. That fiction or fictitious histories, under whatever appellation they are named, are the best means of conveying instruction to the young mind, painting not by sun-beams, but with ink and paper, human life and manners, showing the errors into which passion betrays us, making vice hideous, and purity of heart more lovely. If any one believes that simple, naked instruction, will convey a moral, impress a fact, or refute an error, as effectually as a tale, fable, allegory, or parable: let such try the experiment. "Fables and fictions," in the language of Blair, "are the vehicles of knowledge." Lord Bacon, one of the loftiest geniuses God ever fashioned for this world, says: "A taste for fictitious history is a proof of the greatness and dignity of the human mind." We are not satisfied with the passing every day events. Heaven itself would lose half its charms without these aspirations. Novelty, by some, is considered the essence of the joys of Heaven. "Fiction is the accommo-



dating the appearances of things to the desires of the mind; not bringing down the mind, as history and philosophy."\* It is the longing after futurity within us, which is the highest evidence not only of the divinity within us, but of our immortality. It is the exhibition of the highest property of genius—invention. It is invention that makes the great difference in men, particularly between men of genius and others. This is the basis of Epic and Tragic Poetry. Shall we throw away the Bible because its truths are communicated in fiction? Extract from the Old Testament the allegories, riddles, and parables, and the history, and how much would remain? Ancient history is, in fact, a fable: there divinity, philosophy, and politics, are in parables and fables. It is in works of taste or fictitious history, we find the highest efforts of genius in the invention not only of plot but of characters. "Invention," Sir William Temple says, "like other children, is born naked, and must be nourished with care, clothed with exactness and elegance, and educated with toil." We sit down not on an oasis of life to hear the tale of an Arabian Night's Entertainment, but hear it and read it by day and night. What conduces most to form a taste for reading? It is our works of taste. Where are works of taste spread universally among the people? In the United States, and no where else. Is it not almost reduced to a maxim, that the reading boy is beyond and above the dissipations of his age? Where will you find as talented and intelligent a population as in the United States? No where. No: the love scenes we believe have a tendency to

\* Accommodando rerum simulachra at animæ desideria non submitiendo  
 enigmata resque quod ratio facit et historia.

warm the heart and fill it with tender emotions. We cannot believe that those who have no feeling, save in a crowd, can be among those that have the love to God or man, that is required for an entrance into Heaven. If there can be no love to man, we believe there never will be love to God.

Our object in the foregoing treatise, has been to give an epitome of those studies which are calculated to form a citizen for the highest usefulness. Perhaps there is no study better suited to impress upon the young their high destiny than Moral Philosophy. It is designed to impress upon the mind the necessity at all times of living honestly, temperately, and prudently. Now we have no power to renovate the heart: this is only done by Almighty power. Yet by proper instruction and attention, man can be made to live a life of obedience to the laws: to restrain his passions: cultivate love and good will to his fellow-man: to exhibit on all occasions good manners and the kindly affections of the heart towards his fellows. This training will add much more to his prosperity, happiness, and respectability, than the acquisition of that knowledge which improves the intellect and corrupts and ossifies the heart.

Simulation and dissimulation are not to be practised for gain: but charity and liberality of feeling and beneficence in acts should be placed above a spirit of gain. We should have no enemies. The maxim of Virgil cannot apply to a state of peace. Who inquires of an enemy, says he, whether he conquers by courage or by deceit? "An dolus an virtus, quis ab hoste requirat." War, in its nature and origin, is based upon falsehood. The endeavor is either to overcome an enemy by force or fraud and falsehood.

The immortality of the soul, from ancient opinions, is given that we may not suffer practical atheism to destroy the beauty and harmony of the world. We cannot doubt, from Mr. Paley's evidences, that man is a thing of design, not of chance. Suppose, says he, a watch should be found on a desert uninhabited, untravelled: this watch should keep perfect time: wind itself up and reproduce itself through all time. It would not be doubted that it was the work of a superior being: that the powers possessed by it would never be lost or destroyed. We have, besides the arguments drawn *a priori*, absolute proof from the Bible itself. The belief of futurity of our existence beyond this world, should not be taken from us by vain discussions and useless denunciations: Cicero says, I am sure if I am wrong and these vain philosophers are right, they will not in the world to come laugh at me. I shall not, therefore, give up my belief, supported by so many wise men of the present and past ages of the world, and affording so much present happiness, and giving assurance of future joys.

## NOTE.

"It has no fixed or local habitation."—*Page 116, line 24.*

Sir Thomas More, who succeeded Cardinal Wolsey, and was beheaded, says to his daughter Margaret, "You won't see my disembodied spirit beside you hereafter, but it may be close before you once and again for all that; may be at times when you have prayed with most passion, or suffered with most patience, or performed my hests with most exactness, or remembered my care of you with most affection." See also Mr. Addison, in the latter part of the 113th number of the Spectator.

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**is book is under no circumstances to be  
taken from the Building**



